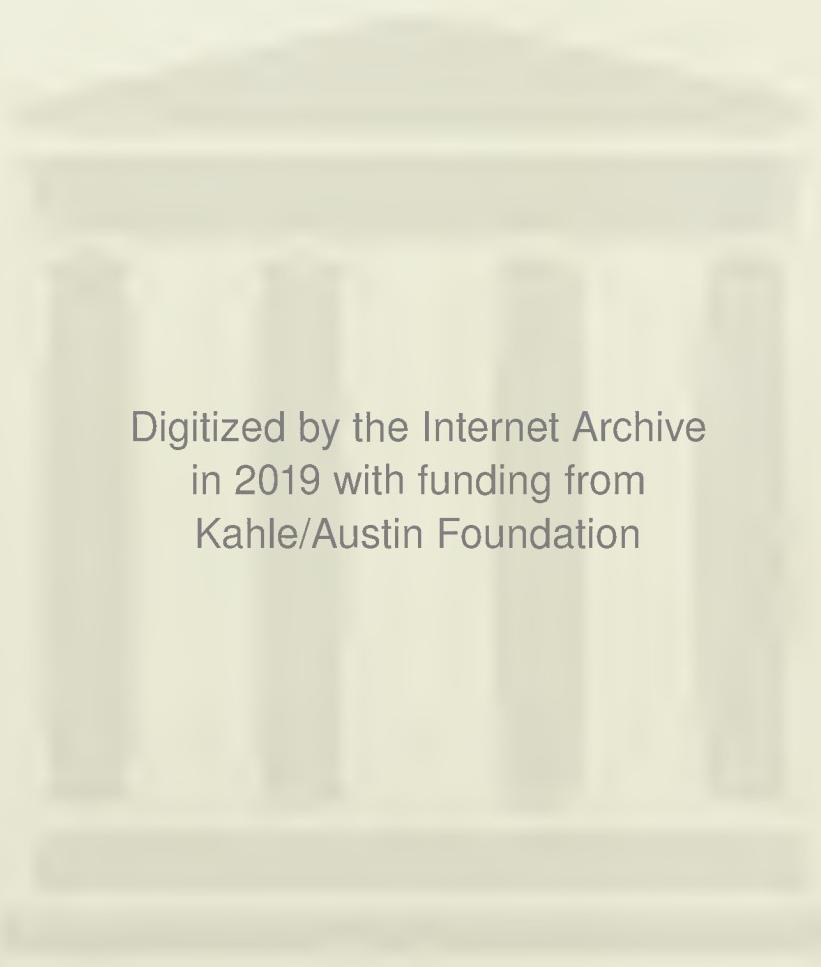




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# ANTHROPOLOGICAL PAPERS

OF THE

## American Museum of Natural History.

Vol. VIII.

### JICARILLA APACHE TEXTS.

BY

PLINY EARLE GODDARD.

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NEW YORK:

Published by Order of the Trustees.

1911.



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## INTRODUCTION.

The Jicarilla Apache, at the time of the American occupation of New Mexico and Arizona, were living in two bands. One of these, generally called the Llanero, made their homes in the mountains between the Rio Grande and the Plains. The second band, known as the Ollero, lived along the Chama River, west of the Rio Grande. For several decades the first-mentioned band was cared for by Indian agents at Cimarron and Taos, while the Ollero received rations at Abiquiu. In 1880 both bands were taken to Tierra Amarilla but in 1884 were removed to the Mescalero Reservation. In 1887 they were finally placed where they are now living on a reservation in northern New Mexico on the headwaters of the San Juan River. They now number 776.

They have been politically associated with the Southern Ute to whom they appear to be very closely related in matters of material culture. The relation of the Jicarilla with the inhabitants of Taos seems not to have been so intimate. They occupied the territory surrounding the pueblo of Taos, either with or without the consent of its inhabitants, but were not allowed to remain in the pueblo over night or to witness important ceremonies. Their relations with the Indians of the Plains seem to have been perpetually hostile. They grouped them under the name of Inda and seemed not to have known them by their usual tribal names. At least in recent times, they have looked upon the Navajo as their enemies. The Navajo were obliged to pass through the territory of the Ute and Jicarilla in order to reach the buffalo upon the Plains. Such journeys were accomplished at night according to the usual custom in passing through the territory of an enemy.

The method of life of the Jicarilla seems to have been very similar to that of the Plains Indians. They used skin tipis and depended mostly upon buffalo and smaller game for their food supply. They seem to have planted corn only to a limited extent.

In language, they belong to the southern division of the Athapascans stock. Taken as a whole, the languages of the southern division have a definite unity as compared with the Athapascans languages on the Pacific Coast and in the Far North. This unity is marked by a considerable proportion of words, even of stems, peculiar to the southern division, and also by certain phonetic shifts. While there is considerable diversity

within the southern division, the speaker of any one dialect seems to be understood by speakers of all the others. The greatest difficulty probably would be in the case of a Navajo speaking with a Lipan. The most definite sub-group in this division is occasioned by the regular shift of the strongly aspirated t, to an equally aspirated k. This shift has taken place in the Lipan, Jicarilla, and Kiowa-Apache. It is expected that the material here presented in the form of texts will form the basis for a grammatical study of the Jicarilla. When similar material has been published for the Kiowa-Apache, Mescalero and San Carlos Apache a comparative grammar of the southern division will be possible.

The Southern Athapascans, except the Kiowa-Apache, seem to share in a common mythology. It is chiefly characterized by a divine woman who becomes the mother or grandmother of one or two culture heroes. One of these is thought to be the son of the sun and the other one, the descendant of the water. They make a visit to the sun to secure supernatural power and efficient weapons with which they rid the world of most of its evils. The accounts from the different peoples of this area agree rather closely in the incidents and details related and in the names of the characters. Those of the Jicarilla alone, show any definite, close connection with similar culture heroes believed in by the Blackfoot, Shoshone, and other peoples of the north. The Southern Athapascans also have a common belief in gods thought to inhabit the numerous ruins or to live in the interior of mountains. With these gods are connected many of their ceremonies. There is throughout the area considerable agreement as to the personal names of these gods.

The narratives of the second group here presented are mostly coyote stories many of which are not peculiar to the Southwest but are found to the north among the Shoshone of the Plateaus and the Blackfoot of the Plains. A considerable number of traditional narratives and personal experiences has been presented because many of these illustrate customs and methods prevailing in war and the chase. Descriptions of ceremonies and of processes employed in preparing food, etc., have also been given in the form of texts.

The larger number of texts was secured from Casa Maria, a Jicarilla now about seventy years of age and nearly blind. He knows an unusual number and variety of tales and myths, has an excellent memory, and unusual patience. His enunciation was unusually distinct. A few texts, indicated in footnotes, were obtained from Juan Pesita. These were the first recorded and are much less perfect in form, due partly to the lack of familiarity with the language on the part of the recorder. These texts, however, were phonetically verified by means of the Rousselot phonetic

apparatus. This was of particular aid in distinguishing the three series of stops and the occurrence of glottal stops and catches. Probably the most serious phonetic defect in the texts is that of the nasalized vowels. To the natural difficulty in hearing by one whose attention has not been trained by the use of a language where nasalization is associated with a difference in meaning is to be added the effect of habit, soon acquired, of writing each syllable or word in one manner, regardless of minor variations.

Reuben Springer, a Jicarilla, served as interpreter at the time the texts were recorded. Thanks are due Edward Ladd for assistance both with the text of the Jicarilla and the interlinear translations while the paper was in proof.

The Jicarilla first received the attention of Mr. James Mooney in 1897 resulting in a publication, *The Jicarilla Genesis*, in the 11th volume of the *American Anthropologist*, old series. Dr. Frank Russell collected a number of myths and tales published under the title of "Myths of the Jicarilla Apache," in the 11th volume of the *Journal of American Folk-Lore*. The material here presented was obtained during the months of August, September, and October, 1909, under the direction of the Appointive Committee on the Southwest of which Mr. Archer M. Huntington is the chairman.

August, 1911.

## KEY TO SOUNDS.

- a as in father.
- ą as in what; the preceding narrowed in closed syllables.
- ā nasalized.
- e open as in met.
- ē nasalized.
- ē closed as in they; not of frequent occurrence, a variant of e.
- i as in pin; in closed syllables only.
- ī closed as in pique.
- ī nasalized.
- ō closed as in note.
- ō nasalized.
- ū as in rule; a frequent variant of ō.
- ū nasalized.
- y as in yes; but often more closely approaching a spirant than in English.  
It is possible that two sounds nearly alike but of separate origin have been written with this symbol.
- w as in will; not common and derived from g.
- m as in met; found in only one stein, mas, "circular, to roll." See b.
- n nearly as in net; often syllabic.
- ñ as ng in sing; occurs only before a palatal consonant.
- l as in let.
- l' an unvoiced sound made with the tip of the tongue against the teeth, the breath being allowed to escape rather freely between the sides of the tongue and the back upper teeth.
- l'' the preceding accompanied by glottal closure, resulting in a harsher sound and a preceding complete closure of the mouth passage.
- s as in sit.
- z as in lizard; sometimes only voiced in the portion adjoining a vowel.
- c as sh in shall.
- j as z in azure.
- h a glottal spirant apparently accompanied by a narrowing of the mouth in the palatal position and therefore hard to distinguish from x.
- x palatal surd spirant as in German nach.
- b as in bit; but often nasal at its beginning when it is heard as b following m.
- d a dental stop, intermediate as to sonancy which begins with the release of the tongue.

- t a dental surd stop strongly aspirated occurring in only one stem, -tū, "to be bad." In all other stems in which other Apache dialects have an aspirated surd dental stop an aspirated k appears in Jicarilla.
- t' a dental surd stop accompanied and followed by a glottal closure.
- g a palatal stop; the sonorancy usually begins at the moment of the tongue release.
- g a palatal stop, sonant throughout. The contact between the tongue and the palate is gentle and sometimes incomplete, resulting in a sonant spirant.
- k a strongly aspirated surd palatal stop. It represents an original aspirated k and aspirated t.
- k' a palatal surd stop accompanied and followed by a glottal closure.
- dj an affricative, sonant toward its close.
- ts a surd affricative.
- ts' a surd affricative with a glottal closure.
- te' a surd affricative with a glottal closure.
- ‘ marked aspiration.
- ‘ the glottal stop.

## MYTHS.

### 1. THE EMERGENCE.

xa te'īn da<sup>1</sup>    xa na da za na<sup>1</sup>    a cī    dzīl    au te'īn la na    dā kū  
 At the emergence they came up. Then mountains he made. Then  
 2    da ge    nste sān na    L'ū k'a    ai    ił nī te'ī    sī ka gō<sup>2</sup>    a te'īn la na  
 vertically they rose. Reeds these the center stand he made.  
 a cī gō da ge gō n kee ne n sān na    dā kū ga    a gō xa den na    dā kū ga  
 Then vertical he put them. Then they were near then  
 4    di kwe te'e kī    dā kū ga    ba da te'i cī    dzīl ī    dā kū ga te'e kē ke  
 there girls. Then they watched mountains. Then girls  
 yī la ka eī    xa tsī jōj na    dī ił t'e<sup>3</sup>    dā kū ga    L'ū k'a i n n djīj na  
 their tops went up, four of them. Then reeds they twisted.  
 6    a cī    yī ts'ā    xa ya<sup>4</sup>    na das den t'i na    dā kū ga    da te'e<sup>5</sup>  
 Then from them down they went again. Then in vain  
 a da te'i lī ū na    xa cā qī<sup>6</sup>    ke nān na gee    gōl nī na  
 they tried to do it. "What happened, go and see," he said.  
 8    ke na te'īn gee na    da L'ū k'a i<sup>7</sup>    n n djīj na    dā kū kwe    xa ya ye  
 He went and looked. Just the reeds they twisted. Then there down  
 gūs da na kai na    dā kū a cī na dzint dza na    ai L'ū k'a i  
 down they went. Then there he came back. "Those reeds  
 10    n n djīj te'īn na  
 they twisted," he said.  
 dā kū ga dī i xas ai a te'īn la na xas ai dīl xīl ī<sup>8</sup> xas ai  
 Then four ladders he made. Ladder black, ladder  
 12 da L'ī djī xas ai L'ī tsō i xas ai dī sōns ī kin de nt djai na dā kū ga  
 blue, ladder yellow, ladder variegated he put up. Then

<sup>1</sup> The stem -za, -ze is used of the movement of a large company with camp equipage. When but one tipi is involved the stem -da is employed.

<sup>2</sup> Subordination of one verb to another of any kind is shown by the suffix -gō.

<sup>3</sup> -ił t'e and more extended forms with -t'e, are used with numerals. Perhaps the meaning conveyed is that the persons or objects enumerated are of the same kind.

<sup>4</sup> This adverb is usually used meaning down-stream or down a slope, while gūs da, means vertically down.

<sup>5</sup> da te'e, less frequently te'e, is used with verbs with the meaning that the act was attempted but without success.

<sup>6</sup> xa- in this word has an interrogative force and ca indicates something unknown or uncertain.

<sup>7</sup> The prefix da- is of very frequent occurrence and with rather slight and indefinite force. It has been rendered "just, right, only etc."

<sup>8</sup> dīl xīl, dark or black, is the color associated with the east and the most important from a ceremonial standpoint. The sun and sky are referred to as black by the San Carlos Apache.

'a cī nl te'i dīl xīl ī dā kū 'a te'i djōs ī na dā kū ga dī 'a t'e gō  
 there whirlwind black then there looked. Then this it was  
 2 kū ī da la de na 'al tsō xa ce ke uān na gec bī te'iL nī na dā kū  
 water very much. "All what go and see," he said. Then  
 tea' ī dā kwe ī te'inL 'a na dā kū ga kū ī yī da' da dī tea na  
 Beaver there he sent. Then water in front of it he put dirt.  
 4 dū na dail na xa ea ke na na gec gō dīl ne bī ke' da q̄  
 He did n't come back. "How it is, go and see," he said. "For him look,"  
 gō te'iL nī na na gōs te'i du bī ke' na te'inL 'a na dā kū ga 'a gān  
 he said. Badger after him he sent. Then that one  
 6 tea ī kū ye da' da dī tea na xa na da za de il te'i hī dī  
 Beaver water in front was placing "If they come up children this  
 of it dirt.  
 ba bī ga de<sup>1</sup> dā kū 'ai kū ī dai dlā de<sup>1</sup> nī na 'ai  
 thirst if it is killing then this water they will he said. That  
 them drink."  
 8 na gōs tcī dn ya kwe ī te'inL 'a da kwe bī ke' ye ī te'inL 'a  
 Badger to him there he sent, here after him he sent.  
 dā kū ga gōc lī cī yī nī ya na kwe tea ī kū ī yī da'  
 Then mud he went in. There Beaver water in front of it  
 10 da dī tea na dā kū ga na gōs te'i dn ba n ya na il tein de ba  
 he put dirt. Then Badger to him came. "Children thirst  
 bī ga de da 'ai da yī dlā de gōl nī na dā kū ga 'a xa t'au gōs da  
 if it is killing this they will he said. Then this way down  
 them drink,"  
 12 na t'ac na da xa da nī be da gō yō te'i gōl nī na da da kū  
 they two went. "Already land is dry," he said. That is all.  
 dā kwe n ke na da za na dā kū 'a gai xas 'ai dīl xīl ī  
 There they started to go. Then that ladder black  
 14 kine n de n ka na dā kū ga dī din de dā kwe xa da cī kai na  
 he put up. Then these people there went up.  
 yī k'e n es na, xas 'ai le' kī na ne n ka na xas 'ai da lī dījī  
 It wore out. Ladder another he put up, ladder blue.  
 16 yī k'e na n es na le' kī nai ne u ka na xas 'ai lī tsō ī yī k'e na n-  
 It wore out. Another he leaned up, ladder yellow. It wore out.  
 es na dā kū ga k'at de 'āl tsō xas dō na dā kū xas 'ai  
 Then soon all were going up. Then ladder  
 18 dī sōns ī kīn nai ne nt ka na dā kū ga 'āl tsō xas dō na  
 variegated he put up. Then all went up.

<sup>1</sup> The suffix -de seems to be used by the Jicarilla for the future whether a condition exist or not

- |    |                    |                     |                    |                   |                        |                   |
|----|--------------------|---------------------|--------------------|-------------------|------------------------|-------------------|
|    | dā kū ga           | k'e na n ez na      | xas 'ai            | dī sōns ī         | dā kū                  | dal le e          |
|    | Then               | it wore out again   | ladder             | variegated.       | Then                   | just one          |
| 2  | īs dza ne ja       | xas ba ge           | xas kī yī gō       | na kī             | da 'a e                | da a              |
|    | old woman          | gray,               | old man too,       | two               | only                   | there             |
|    | sī ke na           | bī ts'ā             | xa da ts'īs kai na | xan da sa' le     | gōL nī na              |                   |
|    | sat.               | From them           | they went out.     | "Take us out,"    | he said.               |                   |
| 4  | dā kū              | dā kwe              | gō nīL ī na        | dā kū ga          | da dō xa dzīs la na    |                   |
|    | Then               | there               | they looked at     | Then              | they did n't take      |                   |
|    |                    |                     | them.              |                   | them out.              |                   |
|    | dā kū ga           | 'a dn nī na         | da ī e             | ea                | n na hī da kai         | gōL nī na         |
|    | Then               | he spoke.           | "Right             | to me             | you will come          | he said.          |
|    |                    |                     | here               |                   | back."                 |                   |
| 6  | dā kū              | dī                  | xa t'i gō          | n ke na da za na  | dā kū                  | na nū gū n ne gō  |
|    | Then               | these               | this way           | started away.     | Then                   | beyond too        |
|    | n ke na da za na   | na nū gū ne gō      | n ke na da za na   | dā kū             | na nū gū-              |                   |
|    | they started.      | Beyond too          | they started.      | Then              | beyond                 |                   |
| 8  | ne gō              | u ke na da za na    | dā kū              | dine dī gō        | ne ts'e gō             | n ke na da za-    |
|    | too                | they started.       | Then               | four ways         | parallel               | they started.     |
|    | na                 | dā kū ga            | dī                 | kwe               | na hī ze gō            | 'ā 'ē             |
|    | Then               | those               | here               | when they         | there                  | na gō nes dzō na  |
|    |                    |                     |                    |                   |                        | they had a fight. |
| 10 | 'ī ne              | le'                 | nō gō ne gō        | 'ai               | da dō na gō nez dzō na |                   |
|    | This way           | those               | this line          | those             | did n't have a fight.  |                   |
|    | dān jō gō          | na te'in n da na    | dā kū ga           | 'ai               | xa t'e gō              | nū gō ne gō       |
|    | With good luck     | they came back.     | Then               | these             | this way               | this line         |
| 12 | na da hī ze na     | na na gō nez dzō na | kwe                | xa t'e gō         | na da sī-              |                   |
|    | camped.            | They had a fight.   | Here               |                   | this way               | they came         |
|    | es n da na         | dā kū dī            | 'ai                | 'ī a ne hī        | da dō ha 'a gōz siī gō |                   |
|    | baek.              | Then                | these              | last ones         | not having had trouble |                   |
| 14 | n da sī es n da na | dī ī                | nān t'ān e         | da le e           | bī nān t'a             | bī k'e-           |
|    | they came back.    | Four                | chiefs,            | one               | their chief            | was               |
|    | gō tū na           | dī                  | bī nān t'a hī      | bī k'e gō jō na   | dī                     | bī nan t'a hī     |
|    | unfortunate.       | These               | their chief        | was fortunate.    | These                  | their chief       |
| 16 | bī k'e gō tū na    | dī                  | bī nān t'a hī      | bī k'e gō jō na   | 'ā xā t'au             | n jō gō           |
|    | he was             | These               | their chief        | he was fortunate. | Thus                   | with good         |
|    | unfortunate.       |                     |                    |                   |                        | luck              |
|    | n da hez n da na   | bī ke ya ye         | kwe                | kī gō tsa ye      | da kwe                 |                   |
|    | they came back.    | Their country       | there              | Taos              | right there            |                   |
| 18 | n da hez u da na   |                     |                    |                   |                        |                   |
|    | they came back.    |                     |                    |                   |                        |                   |

## 2. THE FIRST WAR.

kel 'a nc ka yīnl t'e na 'ai 'a bīl xa na gō el na  
 Tanning stiek he threw in the water. That there with it floated to the top.  
 2 dā kū ga tse das te'i ne [ka yīnl t'e na] dā kū tse hī  
 Then muller he threw in the water. Then the stone  
 tse das te'i ne da dō bīl xa na gō el na dā kū ga dī ts'i dī tse  
 muller did n't with it float to the top. Then this they die  
 4 n ke gōj jij na 'a Ga e xa na za c dīc dī n da he za na  
 they began. There where they came up four times they eamped.  
 dā kū dū da tc'īl xac na dā kū ga na t'a tcī ye ba  
 There they did n't sleep. Then back again to him  
 6 na dzint dza na dā kū ga dī i ya' gai nt djai na dā kū ga  
 they came. Then four lice to them he gave. Then  
 kwe gō tsī i lc' ye ts'i s kī na dā kū le gō gō ts'i s  
 there their hair some he put in. Then some too their bodies  
 8 dā kwe i te'inl kī na dā kū ga tc'i nes djē na da da i te'inl xā tee na  
 there he put. Then they lay down. They were very sleepy  
 'ai ya'ī da gō al da gō īnl xaj na dā kū bīl ī da tc'īl xōc na  
 These lice biting they made them Then sleep overcame them.  
 them sleep.  
 10 na bec dī 'a cī din dc bī ke ya na a gai ka tee dzil le  
 Arkansas River there people was their eountry. There Turkey hill  
 da 'a djī ke gō t'i na dā kū dī kū n lī hī gōs tc'i ne gō 'ai  
 there they were living. Then this stream this side there  
 12 din dc ke gō t'i na dā kū 'ai na ne gō nān t'a na  
 people were living. Then this on the other side was chief.  
 īn da ye dī tsit dn bī jī na dā kū nū gō ne gō le'  
 Indayeditisdn was his name. Then other side another  
 14 nan t'q̄n na īn da ka dī gal n dā kū ga dī dā kwe na nan za na  
 was ehief Indakadigaln. Then this there they moved aeross.  
 dā kū xa t'au gō n tsa gō nan dīs sī la na gōs bī bc dā kū da gō n-  
 Then this way large plaeec he put around fence with. Then he invited  
 16 ke na 'a da cī kai na dā kū ga 'a qān da te'e yī ka da īl 'ai na  
 them. There they came. Then that one in vain for him he sent.  
 'an īn da yī ka dī gal n hī da te'e yō jī na dā kū ga qīs 'a gō  
 That Indayīkadigaln he in vain he ealled by Then after a  
 name. while  
 18 ba n ya na ī ya na bī ka cōn jī bīl nī na dā kū ga  
 to him he eame. "What for it you called my he said. Then  
 name?"'

- dī k'a hī n da ī gīj na dō 'a ya bī ka n nō cī bīl nī na  
this arrow he held on the "Not anything for it I called he said,  
drawn bow, your name,"
- 2 xa gō ya da bī ka na cōn jī bīl nī na dā kū dī bī ts'ā  
"Something for it you called me," he said. Then this from him  
k'e na da dzīs kai na xa t'au n da ī gīj na gō nl t'ū na kwe  
they started out. This way he held the He shot him. Here  
drawn bow.
- 4 gō gan ye k'a t'a da yīs sīna dā kū 'a gan 'a gō n ke nat dza na  
his arm arrow to feathers went in. Then that that started home.  
dā kū 'a bīl nī na īn da ye dit tsīt dn xa he n dōs te'ic dn  
Then he said Indayedittsītdn "Hurry this side
- 6 dō ya' bī k'a xa na yō kā dō yī ka tī na ba da nl 'a na  
let him His arrow let him take He did n't want To he sent word  
come. out." to. him again.  
xa he dī bī k'a xa na yō kā bīl nī na dō yī ka tī na ba  
"Hurry this his arrow let him take he said. He did n't want To  
out," to. him
- 8 da nl 'a na xa he nōs te'ic n dō ya' bī k'a xa na yō kā  
he sent again "Hurry this side let him His arrow let him take  
come. out,"
- bīl nī na dō yī ka tī na ba na nl 'a na da gān nān jō  
he said. He did n't want to. To him he sent again. "He better come,"
- 10 bīl nī na īze da le e 'ai djin e ya īnl gō ca xō ya  
he said. "Medicine one that day bringing to me let him  
come,"
- bīl nī na dā kū da xa he na bī be sis e ī ye na īzī na īze  
he said. Then very quickly his bag in it he looked. Medicine
- 12 xa yī ī na dā kū ga n ya na dī gō ga nī kū gō da nt-  
he took out. Then to him he came. This his arm so big was  
tea na dā kū dā kwe ga n ya na cī tsō yī gōl nī na  
swollen. Then there to him he came. "My grandson," he said,
- 14 n te'īr xa nt st'es zī gōl nī na dā kū k'a hī yī k'en t'az na  
"to you I did n't mean he said. Then arrow he cut off.  
to hit,"
- gō gan ā hī kū yau xa yī ka na dā kū īze hī ga ye yis la na  
That sticking this side he took it Then the for him he put on,  
through out. medicine
- 16 dī be yīs kā gō n da da ōl gōl nī na dā kū ca di yīs ka na  
"Four when days swelling he said. Then four days  
have passed will go," were.

- n da das el na dā kū ga tsō yīn 'a gōn la na gōs te'ic dō dī  
 Swelling was gone. Then grandson he made him. On this this side
- 2 kū n lī hī na na da za na  
 river they crossed.  
 dā kū a gān īn da ka dī gal dn din de ī la da yīs tēi na  
 Then that one Indakadīgaln people brought together
- 4 'ac La dī kū dā kū ga yīl īn da yī ka na des sa na  
 five hundred. Then with them enemy for them they camped.  
 gō nes nān e lī bā ke ne dzō na ye na gō nīl dzō a dā kū īn da  
 Ten horses for him he with he may fight. Then enemy took along,
- 6 bī tc'i ye īn da ya nan za na dā kū dī bī k'e yī la das-  
 toward enemy to them they came. Then this by them they were  
 lī na ī t'a yīl nī na yīs kā gō dā kū na da dn del e  
 in a circle. "Wait," he said, "to-morrow then we will have fun,"
- 8 yīl nī na dā kū dō ca na tī gō dā kū dā kwe n da he za na  
 he said. Then "Don't bother me." Then there they camped.  
 dā kū ga yīs ka na k'a dī yīl nī na dī da La ne ba ī La das lī na  
 Then it was day. "Now," he said. These many for they had  
 him become.
- 10 dā kū ga 'a yīl nī na bī k'e hī īn da ka dī gal n bī k'e yī dī ī  
 Then he spoke to his people Indakadīgaln. His people, four  
 ī ts'ā yīe djai na dī ca gō dal nī yīl nī na dā kū ga  
 from them he took out. "These for me, you shall" he said. Then  
 tell,"
- 12 xa dn nān tā bīl nī na ēi na dīc tā yīl nī na dan ela au  
 "Who chief?" he asked. "I am chief," he said, "I only."  
 ēa gan de īn da ī xa dn cā na nī tā yīl nī na dī ī nan tān  
 "Over there enemy who I wonder is chief?" he said. Four chiefs
- 14 dī xa t'au nan tā dā kū yī te'ī lī yīs kal na yīl  
 these this way chiefs. Then to them horse he rode. With them  
 na linl zō na na yīl tse na bī k'e hī gō na bīl tse na lī ī  
 they fought. They killed them. His people too they killed. Horse
- 16 bīl bī dī yes gī na le' yī k'e da na nes dī na bīl  
 with him was shot. Another on it he jumped. With him  
 bī dī yes gī na le' yī k'e da na nes dī na bīl bī dī yes-  
 it was killed. Another on it he jumped. With him it was  
 killed.
- 18 gī na dā kū bī k'e hī ēl te'īc de sī lī na dā kū lī ī bīl  
 Then his people few had Then horse with him  
 become.

na bī des gī na dā kū bī k'ē hī 'āl te'ic de sī hī na dā kū 'ac le  
was killed. Then his people few had become. Then five  
 2 Lī i bīl bī da ga na 'ae le dā kū ga 'ae le bīl bī da ga na  
horses with were killed, five. Then five with him were killed.  
him  
dā kū le' yī k'ē da na nez djī na bī k'ē hī e dī na 'āl tsō  
Then another on it he jumped. His people were none. All  
 4 bī da ga na dā kū dī gōs da bī nt dzīs na bee hī ye  
were killed. Then down they pulled him. Knife with  
da bī dī gō gō bī yes xī na  
when they stuck him, they killed him.  
 6 dā kū ga 'ai dī ī ī ts'ā bis djai ī na des kai na kwe  
Then those four from them he picked started back. There  
out  
bī ke ya ye na kai na na k'ē 'e dī nī na dā kū ga kwe  
their country they came. "Our are they said. Then there  
people none,"  
 8 ī na ye dī tsī dn ba gō nī hī t'a na dā kū ga bī tsī i  
Indayeditśdn to him they sent word. Then his hair  
da yī eē na 'au sit tsū yen bī dī yes xī na nī na xa t'e gō  
he eut off. "Yes, my grandson has been killed," he said. "This way  
 10 hīs te'a' nī na  
I will cry," he said.

### 3. THE CULTURE HEROES AND OWL.

kū ba te'is teī ne<sup>1</sup> djiñ gō na 'ai<sup>2</sup> bī ja xa t'au ī le gō zī na  
Kūbate'isteīne, Sun his son thus they knew the  
same things.  
 12 'a cō dī n k'ē na dī t'ac na bī teō kwe yōl gai ī dzan<sup>3</sup>  
From this on they two went Their grand- there, Yōlgaiīsdzan  
there around. mother  
ya nat t'ac na xa dī na be na 'an de ī hī da xa 'an le'  
to her they two went. "What with we play for us make,"  
 14 nī na dā kū ga da ka e ba na 'ae yīl nī na  
they said. Then "Your father to him go," she said.  
dā kū da kwe n ke n 'ac na dā kū te'a ie kīn eī yī tc'i'  
Then there they two started. Then doorway toward them

<sup>1</sup> Water for him born.

<sup>2</sup> Daytime it goes.

<sup>3</sup> White bead woman.

- |    |                              |                  |               |                  |                        |
|----|------------------------------|------------------|---------------|------------------|------------------------|
|    | k'e nan t'ai na <sup>1</sup> | tc'a īc kin cī   | dā kū ga      | bīNL tsa na      | te'e kī hī             |
|    | they put out their heads     | doorway.         | Then          | she saw them,    | the woman.             |
| 2  | dō xa ye                     | 'ac t'i dn       | dn nī gō      | kō cī            | n teec ke              |
|    | "Nothing wrong               | I do'            | you say,      | here             | your children          |
|    | yīL nī na                    | ye īnL 'a na     | kwe           | teōn ūc L'a ye   | ī ya na                |
|    | she said.                    | He brought       | there         | back side.       | "What for to me        |
|    |                              | them in,         |               |                  | xa na 'ac              |
| 4  | yīL nī na                    | tc'i n de        | be            | na n de          | biñ ka                 |
|    | he said.                     | "Nothing         | with          | we play          | we wish."              |
|    |                              |                  |               |                  | Then dā kū ga          |
|    | ba                           | 'a gōn la na     | k'a           | ba               | 'a gōn la na           |
|    | for                          | he made.         | Arrows        | for              | he made.               |
|    | them                         |                  |               |                  | "Here don't roll it,"  |
| 6  | bīL nī na                    |                  |               |                  |                        |
|    | he said.                     |                  |               |                  |                        |
|    | dā kū                        | dī               | ye            | na 'ac na        | na ī cōnc gō           |
|    | Then                         | this             | with          | they two         | playing.               |
|    |                              |                  |               |                  | da kwe                 |
|    | went                         | around           |               |                  | ye                     |
|    |                              |                  |               |                  | na 'ac na              |
| 8  | ye                           | na n de xe gō    | dā kū ga      | īs 'a na         | kwe                    |
|    | with                         | playing.         | Then          | time             | na des bas na          |
|    | it                           |                  |               |                  | bas                    |
|    | bañ k'e                      | n ya na          | yō cōnc gō    | da 'a t'i        | 'a t'i na              |
|    | straight on                  | went.            | When they     | it went on       | it was.                |
|    |                              |                  |               |                  | dō n t'i ka gō         |
|    |                              |                  |               |                  | It not falling         |
|    |                              |                  |               |                  | threw (pole)           |
| 10 | kwe                          | yī               | bī gā ye      | ba               | ye ī ya na             |
|    | there                        | Owl              | his house     | to him           | tcō ūnc L'a ye         |
|    |                              |                  |               |                  | Back of fire           |
|    | ka na                        | dā kū ga         | bī nīl ī na   | na hī 'ac gō     | da kwe da              |
|    |                              | Then             | he looked at  | they two         | dn n-                  |
|    |                              |                  |               |                  | there                  |
|    |                              |                  |               |                  | it fell.               |
|    |                              |                  |               |                  | standing.              |
| 12 | na xa                        | n 'ac            | nī na         | xa he            | ca ī sai               |
|    | to us                        | have             | he said.      | "Hurry,          | xal dje                |
|    |                              |                  |               | for me           | nī na                  |
|    |                              |                  |               | pot              | dā kū                  |
|    | come?"                       |                  |               | put them         | Then                   |
|    |                              |                  |               | he said.         |                        |
|    |                              |                  |               | in,"             |                        |
|    | 'a nī                        | kū ba tc'is      | tc'i nī       | bī a djī         | nī gōc ka <sup>e</sup> |
|    | he spoke,                    | Kūbatc'isteinī.  | "Ahead of him | I am stronger,"  | nī na                  |
|    |                              |                  |               |                  | he said.               |
| 14 | dā kū                        | n bī yec         | nī na         | ī sai            | bīNL djē na            |
|    |                              | she cut them up. |               | Pot              | Water                  |
|    |                              |                  |               | she put them in. | kū hī                  |
|    |                              |                  |               |                  | kū gō                  |
|    | da dīL wōc na                | bī l'a ye        | ge LīL gō     | djīL nī gō       | ts'īs kē na            |
|    | was boiling.                 | On the           | to one        | they were        | xa he                  |
|    |                              | bottom           | another       | talking          | "Hurry                 |
|    |                              |                  |               |                  | sat.                   |

<sup>1</sup> The Sun's boys looked out the door.

ca xa naL dje nī na k'a de yīc gal nī na gō a i cīj na  
for take them he said. "Now I will eat," he said. Him she dipped  
me out," for.

2 ī a da n ke ts'is t'i na le gō a na i cīc na kwe da n ke  
Over there he jumped. Other one she dipped for. There he  
ts'is t'i na gō nēL ī na dat tsai īL tse da xīe dī yī ne a ca  
jumped. He looked at them. "May you Wait you are supernatural."  
die.

4 n n 'ac na

They two stood.

xa xe ea lī xal he dā kū djīn gō na sai bī ja bī a djī  
"Hurry for me roast them." Then Sun his son. "Ahead of  
him

6 nī gōc ka' nī na dī gōe te'i cī īL ts'ā yī zī na da kwe  
I am stronger," he said. These ashes each way she pushed. There  
lī gō lā na gō k'e de nL dje na da kwe ge lī gō te'iL nī gō  
she covered On them she put fire. There to each other telling  
them stories

8 na ts'is ke na xa he k'a de yīc gal nī na ea xa na le xa he  
they two sat. "Hurry, now I will he said. "For take them hurry."  
eat," me out,  
gō a na i cīc na n'a da n ke nai ts'is t'i na le gō a na i cīc na  
Him she poked for. Over there he jumped. Other one she poked for.

10 n'a da n ke nai ts'is t'i na dī yī ne a ca<sup>1</sup> da xīe ī djī  
Over there he jumped. "Supernatural you make." To him  
hī ae na ba na na ī dī mac k'a hī ba na na ī nī na  
they two "To give again, the gaine to give again," he said.  
came. them them

12 ga nai n ī na kwe xa ye be na 'ae nī na  
To them he gave it. "There around the hill with it go," he said.  
dā kū kwe n ke na djīnt t'ac na gō ka e ba na djīnt t'ac  
Then there they two started again. Their to him they two  
father came.

14 na da kwe dn dō ua dal bas de udal dīc nī gōl nī na dā kū  
"That way do not roll it," I told you," he said. Then  
gō teō na bī te'i ye gō teō ba na djīnt t'ac na īn de da  
their grand- toward her their to her they two came. "Now  
mother grandmother

16 hī da xō ye na xa a yīn la na na ka e na be na qn de ī  
these nice for us he made. Our father playthings

<sup>1</sup> Matthews rendered this word "holy" in his Navajo writings. The possession of supernatural power seems to be the dominant conception.

na xa 'a yīn la na gōL nī na da be 'a na dja t'ac gō  
for us he made," he said. With it there while they went around  
2 ca ī 'ai na  
it was evening.

## 4. THE KILLING OF THE MONSTERS.

nai yīnai es ga nī dīn de yīL xe ya n ya na dzes āe  
Naiyīmaiesganī people kill to them he came. Elk there  
4 tc'e La yī le na da la eī' yīL ha na dal na dā kū 'a' da tc'e  
he could n't get near. All sides he went. Then in vain  
āiL ī na yīL xe ya dā kū lc'e ba n ya na bī teō nī hī  
he tried to kill it. Then another to him came his partner.  
person  
6 dā kū 'a' bīL nac 'ac bīL nī na k'a dī bīL nac 'ac bī-  
Then "My companion," he said. "Now, my companion his  
dje ts'ō ts'i' na ha eL hac yīL nī na k'a dī ā nī na bī te'i'  
blood vessels for you I will gnaw," he said. "Now," he said, "to him  
8 ī dai kwe yīL nī na dā kū 'a' dā kwe yī te'i' ī ya na dā kū  
go here," he said. Then there to him he went. Then  
ya n ya na dīc dī bī NL djac gō hī dōNL t'ū' gōL nī na  
to him he came. "Four when you have shoot him," he said.  
times made motions  
10 dā kū dīc dī yī nec djac na dā kū yī nīL t'ō na dā kū 'a'  
Then four times he made motions. Then he shot him. Then  
nat dī kaz na dā kū 'ai gū 'qan ne dai djōL īL k'e yī dn djōz na  
he started to Then those holes were he broke out.  
run back.  
12 ī ka gō ī gō 'qan nī īL k'e nai dn dzōz na dā kū xa na na-  
Top hole he broke out. Then he came  
dza na dā kū ī ka' hī gō 'qan ne īL k'e nai dn dzōs na  
out again. Then top hole he broke out.  
14 dā kū xa na na dza na ts'in da ya gō 'qan nī ī na na gīj na  
Then he came out. The bottom hole he ran in.  
dā kū 'a' da xa nai dī dzōs na dā kū 'in de da īn da-  
Then he broke it out and then he fell  
16 ts'inL līj na dā kō 'qan dī nī 'in de da bī te'i' xa yan na  
down. Then that man then to him he came up.  
dā kū 'a' ēi cī ye de ts'i bī k'ōs 'e ēi cī ye de dā kū 'a'  
Then "Will be mine the neck will be mine." And  
18 īn de da xa ya na dā kū 'a' hn īL 'a' xa n ya na dā kū  
then he came up. Then to skin him he came. Then

- bīs dle yai dnL tsōz na bī de gō da La cai yī k'e nL nī na  
hide he took up. His horn too one he chopped off.
- 2 dā kū bī djē i zīz na kī dīL ye hai dnL bī na dā kū Then  
Then his blood vessels two blood with he filled. Then
- bīs dle ca dnL ka na dā kū naL tsai na  
hide in sun he plaeed. Then it became dry.
- 4 dā kū 'a' i tsa yī te'i' na des dza na dā kū ya n ya na  
Then eagle toward he went again. Then to him he came.
- dā kū yīs gā' qat dē nai' yes ka na dā kū gōL gai djī  
Then hide himself he put on. Then to an open place
- 6 ya k'en ya na dā kū 'a' bōt djac na da t'en da dō bī tsil na  
to him he went out. Then he seratched him, however, he did n't pierce  
him.
- dā kū da xa na na t'ai na da dō na bīs gīL na da xa na na t'ai na  
Then he flew up again. He did n't take hold. He flew up again.
- 8 na bōL k'es na da dō na bīs sīL na bī ts'ā da xa na na t'ai na  
He flew to him He did n't pierce him. From him he flew up again.
- 'a cī īn de da na bōL k'cz na dā kū īn de da bī sīL na  
There then he came again. And then he pierced him.
- 10 dā kū īn de da bī gā djī bīL da dī t'ai na dā kū bī ja ya  
And then to his home with him he flew. Then his little to  
ones them
- n yī na dā kū 'a' yī te'i' na dī dil nī hī eit yīL nī na ka c  
he carried Then to him they were "Cit," it said. "Father,  
him. elawing,
- 12 dī he bī tc'i' na dī dnL nī hī eit na yīL nī nī na dī k'a-  
this to it we are elawing 'Cit,' it says," he said. "Wounded  
da k'ee ee xa na da tc'i' 'a dā nī dō ba tsa dī ai ya ha a yal gal  
. eomes out says that. No danger eat it,"
- 14 yīL nī na dā kū kwe da na dī dza na dā kū dī ga  
he said. Then there he went away. Then through that
- gū 'qan ye dīL īn de da yī qan dzīs na  
hole blood then he tore it out.
- 16 dā kū īn de da yī te'i' xa ya na ī de n ya kīL gō n ka c  
And then to them he came up, horn holding. "Your  
father
- na daL gō na tse xa cī da nān dai yīL nī na ī eī 'a tse ga jī  
when eomes rock which does he sit on?" he said. "Here roek point  
home
- 18 da nān dai yīL nī na dā kū 'a' yīL des bī na bī tee ke  
he sits on," he said. Then with him they sat his children.

- dā kū bī ka e na ̄i gī na 'is t'e dn da' hō ye na' yinL t'e na  
Then their father brought again. Girl pretty he threw down.
- 2 dīc dī yī nec djac gō yī ninL xal na gōn 'a ye ̄i Lij na ge ts'it-  
Four times when he made he struck him. In canyon he fell. He burst  
motions
- dō nīL ts'ā n dī nī na dal gō na xa cī da nān dai ̄i cī 'a  
he heard it. "Your mother when she where does she "Here,  
comes back sit?"
- 4 da nān dai dā kū bī nī na dza na dā kū dīc dī yī nes djac  
she sits." Then their mother came back. Then four times he making  
motions
- na yōnL gal na gān 'a ya yīl i nas dzinL xal na dā kō 'in de da  
he struck her. In canyon he knocked her. And then
- 6 bī tceec ke yī te'i' xa dzī na da da na kū he de din de na t'a  
his children to he spoke. "Just so large you People your feathers  
will be.
- yī ka t'in de yīl nī na da gō nL djōL 'ai na na xī de dā kō  
they will like," he said. "They draw up those—" "That is enough just
- 8 dō yanL ki' yīl nī na dā kō dat dō xa na dzī na  
do not talk," he said. Then he did n't talk.
- dā kō n 'a cī bī tcō k'en ya na ̄i sai zīz ya yel gō  
Then over there his grandmother was coming Basket carrying  
out.
- 10 hī gal na dā kō yī te'i' gōq an de na teū gōs da na cīnL ke  
she walked. Then to her he shouted. "Grand- down take me,"
- yīl nī na t'en da 'ac dō bī dō ts'a na k'a dī yī te'i' gōq an dau  
he said. But not yet she heard him. Now to her when he  
shouted
- 12 'in de da bī dōs ts'a na ̄i ya he 'a nī 'in de da bī teū bī dōs-  
then she heard. "What spoke?" Then his grand- heard  
mother him.
- ts'ān na dā kō bī tcō bī te'i' xa ya na teō gōs da  
Then his grand- to him came up. "Grandmother, down
- 14 na cīnL ke ha n te'i' gōc n de bīl nī na cī te'i' xa sin dai  
take me, to you I shouted," he said. "To me come up,"
- bīl nī na gōs da na cīnL ke cī teū yīl nī na dā kū bī te'i'  
he said. "Down take me, my grand- he said. Then to him  
mother,"
- 16 xa yan na ̄i sai zīz ya yel gō teū dī ye n L'ō lī gc 'anL-  
she came up, basket earrying. "Grand- this your rope is very  
mother" small."

- ts'ōs de tsō'yē dī he dān das n da be nae xe kō in de  
 "Grandson, this very heavy with I carry. I will show you;
- 2 tse yc hin nīl bī k'e gō dō ge ts'inL dō dā kō yīl n kes-  
 stones put in full." It did n't break. Then with she  
 jumped.
- dī t'i na dā kū da tse xa nai yes djai na dā kū da ye te'i ya na  
 Then stones she took out. Then he got in.
- 4 nL tc'iL gō tsō yī dā kū 'a' xai ya gōL n ke na dza na  
 "Shut your eyes, grandson." Then down with him she started.  
 dō k'en nān gal gō tsō yīn gōL nī na tse be nAL L'iNL  
 "Don't open your eyes, grandson," she said. "Rock it will stick to,"
- 6 gōL nī na n del tsō yn dō k'e nān gal n del dā kō  
 she said. "We fall grandson. Don't open your eyes. We fall." Then  
 gō n 'a na ga gī na  
 canyon foot she carried him.
- 8 k'a dī teū kwe ya hc gā ba n t'ac nt dā 'ā yīl n-  
 "Now, grand- here I have killed To let us Then there they  
 mother something. it go."  
 'aj na k'a dī teū na' ye n n jō hī nane ī' gōL nī na  
 went. "Now, grandmother, property good I give you," he said.
- 10 ī sai zīz ī'e n n'ai dā kū t'a hī ya ye hai dnL bī na k'a di  
 "Basket here put." Then feathers for her he filled with. "Now  
 da gō n kel ye na dō nān yet de yīl nī na da hī k'a yen na  
 level place do not carry it," he said. "On hill
- 12 nān yet de yīl nī na qat dā da gō n kel ye ī yī yī na 'a dā  
 carry it," he said. Now level place she carried it. Then  
 sit de āL tsō bai ha da nes tea na 'a cī 'a da ba na na dza na  
 birds all from her took them away. Then to him she came back.
- 14 ba be ya ha nai dnL nī na ī sai zīz e gō n kel ye dō nān ye  
 For her he put them in again. "Basket level place don't carry,"  
 bīL nī na gō n kel ye ī na ya gī na 'a cī āL tsō ba yīL ha na-  
 he said. Level place she carried it again. Then all they took  
 away from her.
- 16 na nL tea na 'a cī 'a da ba na na dza na bai ye xa nai nL bī na  
 Then to him she came back For her he filled it again.  
 again.  
 gō n kel ye dō bīL nān da nīL dīc nī gōL nī na ba yīL ha na-  
 "Level place don't walk with it, I told you," he said. They took them  
 away from her.
- 18 nL tea na 'a cī 'a dai ya na na dza na xa de na na ye'n  
 Then to him she came back again. "That kind property

n jō hī na ne ī ī dō n da ye hī le hān t'ī na 'ai yā gōs tsō-  
good to you which I gave, you don't want to possess. For poor  
that reason

2 ye n t'a de tse k'i ts'ī ye xīn da de ka nac t'ō djī yī  
your feathers Rocks join you will live. Under the bark with  
will be. of trees

kān t'a ye gō gōs tsō ye da 'ai n 'e' dī de n jō hī  
you will eamp. Poor only your shirt will be. Good

4 dō qān t'ī ye 'c eī 'ai n 'et dī de  
you don't want. That your shirt will be."

'a cī n ke na na dza na la djī gō ye' gōs 'a djī 'a eī 'ā  
Then he started away again. Another bad place was there

6 na na dza na din de yī ka na na dza na 'ā e da bō ka na  
he came. People among he eame. There they were pleasant.  
dī i ya hī kwe da ts'īl ts'ō yc na k'e na xa yī yī djai hī  
"This something here marsh our people for us these he has  
taken away

8 na xa xa nan djai yīl nī na dān jō yīl nī na na xa xa na-  
for us take out," he said. "Very he said, "for you, I will take  
good," them out,"  
dīe djīc yīl nī na dā kō 'a' ya n ya na ca xa 'ai cī n yen sa na  
he said. Then to it he eame. East he stood.

10 ea dī 'ai eī gō n yen sa na ea ī 'ai cī gō n yen sa na na xa kō ze  
South too he stood. West too he stood. North  
hī ya ciñ gō n yen sa na dā kū 'a' dī kū i da bī nī i dī na  
under too he stood. Then this water of itself disappeared.

12 dā kō 'in de da yī tc'ī n ke n ya na dā kū yīl ye in ya na  
And now toward it he started. Then with it he went  
inside.

ī djī din de ī līns djai na xān nē ya yīl nī na ea  
"Here people you have to you I came after," he said. "To me  
taken in

14 nān djē ha dō le' sit dau ca nān djai yīl nī na din de  
bring them. Not one staying to me bring them," he said. "People  
'et dī bīl nī na dā kū 'a' da ca nān djai dō yan nīl kī gō  
none," he said. Then "Just to me bring them without talking."

16 dā kō ba nai nt djai na dā kū 'a' da la 'ai kwe sit da  
Then to him he brought them. Then "One there sits,"  
bīl nī na da le 'ai dō na ha nē ya bīl nī na dā kō 'a' da la-  
he said. "Only one I did n't come after," he said. Then one

18 'ai ba k'e nīl 'a na xai na din de le dān dī na' sin da  
to him he sent out. "Where people? You only you stay,"

bīL nī na dī he din de da lān ne bīL nī na 'ai ya dn  
he asked. "These people are many," he said. "That is why  
2 'āL tsō k'e na kai yīL nī na dā kū 'a' din de 'āL tsō L'ō dī  
all you come out," he said. Then people all outside  
da lij jīc na dā kū 'a' din de xa hī kai na da yī e da ts'iL-  
crowded out. Then people came up. "There marsh  
4 tsō e nal 'a yīL nī na dā kō dā kwe e din de 'āL tsō 'a dī  
you stay," he said. Then there people all there  
k'e kai na dā kū dī in de da yī te'i' xa dzī na da ha ye da  
came out. And then to him he spoke. "At any time  
6 dō 'a na dn līL yīL nī na gōs L'ic gōs t'ō i dō yanL kī dō  
you must n't do he said. "Mud that sticks does n't talk. Not  
that,"  
bī 'a ye xa nān dzī bīL nī na dā kō bī ts'ā k'e na dza na  
beyond it speak," he said. Then from him he went out.  
8 dā kō n'a din de hinL 'a ye ya na dza na dī al t'e  
Then there people where they to them he came. "Four of them  
were  
na k'e bī k'e biL dau na 'ai dō dā t'au kī ye na kai  
your people send word to. Not close houses go in."  
10 dā kō dī inL t'e 'a hī kai na k'a dā xa t'i da na k'e i  
Then four of them there eame there. "Now this way just your  
people  
ka na da ha dlau bīL na da na kai bīL nī na k'a dī n dī gō  
pick out. With them go home," he said. "Now you too  
12 n k'e i ka na hī dlai dā kō 'añ gō bī k'e bī ka na hes dlē na  
your people piek out." Then they too their people picked out.  
dā kō le da ī na na dza na n dī gō n k'e ka na hint dlai  
Then another he started again. "You too, your pick out,"  
place people,  
14 gōL nī na dā kō 'ai gō gō k'e ka na sī es dlai na dā kō le'  
he said. Then that one his people he pieked out. Then another  
na ya djī na 'ai gō da 'ai k'e gō bī k'e i ka na hes dlai na  
he ealled. That one too the same way his people pieked out.  
16 dā kō da ba xe n dzī 'e na dā kō da da 'a sit da na na te'i'  
And he was pleased. Then just there he was sitting. "To you  
xas dzī de n da ha t'e yīL nī na dī i yīL nī na tc'e kē n jō hī  
I speak, let alone," he said. "Four," he said, "girls pretty  
18 da bī yī ka dn i' 'ai da cī hae t'i ya bīL n ke n dīc kai  
pick out. Those I like with them I will go,"  
yīL nī na dā kū 'a' yīL n ke kai na cai i 'ai ye bī te'i ye  
he said. Then with them he went west toward.

dā kū'a ka gō dja e le' nl kī na ts'ōs bai des 'a gō le'  
 Then Kagōdjae one he plaeed. Ts'ōsbai stands another  
 2 nl kī na bec dīl gai gō le' nl kī na 'ā e 'ā le' a da djī nī hī  
 he left. Beedīlgai too one he left. There another they say  
 dai lī ae cai 'ai ye yīl ī'ac na dail ī ae nī dza djin  
 they went together. West they went. They are there forever.

## 5. NAIYENESGANI RESCUES THE TAOS INDIANS.

4 yī nai yes ga nī dja n ye ka na ga na dā kū dja n  
 Yīnaiyesganī Pueblo among he went. Then Pueblo Indians  
 na dā ye dai ndī īna 'at dai īl īna dā kū ga 'ā ya n ya na  
 eorn he stole. He hid it. Then there to them he eame.  
 6 dā kū 'a bīl nī na kī bān de bīl nī na l'ū nān e nīl tee he  
 Then he spoke. "Apaehē," he said. "Go outside,"  
 bīl nī dā kū 'a yī na dā hī ge ya yī k'a dī des nī na dā kū ga  
 he said. Then that the eorn over it he moved Then  
 his hand.  
 8 na dā hī da gū ye na sī lī na dā kū ga da gō ka na dā kū  
 the eorn just snakes beeame. Then they asked a favor. Then  
 ge ha na yī dla na ge na dā na dān hn 'a na dā kū ī t'a  
 he put his hand over It was eorn It was in rows. Then still  
 it again. again.  
 10 kī bān de l'ū ye n 'a na n tee he bīl nī na dā kū ge ya ha  
 "Apaehē, outside there stay," he said. Then he put his  
 na yī dla de na dā kū 'a gai ge gū ye na na xī nda na nas dī na  
 hand over it Then there it was just Alive it beeame  
 again. again.  
 12 dā kū na da bō ka na dā kū kwe ge bī k'a na dī des nī na  
 Then they were friendly Then there over it he put his hand  
 again.  
 dā kū ge na dā na na n 'a na dā kū 'a na da bīl dīl nī na kī bān ne  
 Then it was eorn in rows again. Then they told him again "Apaehē  
 14 l'ū nān ne nī tei bīl nī na dā kū dī bī k'a ya na dī des nī na  
 stay outside," he said. Then over it he moved his hand.  
 dā kū 'a gū ye na bī t'a da gōs lī na da na de na kī gōl nī na  
 Then there snakes their wings beeame. "Shut the door," he said.  
 16 dī da da dn nī na na dā n n dā kū da na de nl t'e na dā kū  
 This they began to eorn had Then they shut the door. Then  
 throw away been.

- |    |                     |                               |                  |                       |                     |                  |            |
|----|---------------------|-------------------------------|------------------|-----------------------|---------------------|------------------|------------|
| 2  | n̄ a na             | nas l̄ na                     |                  |                       |                     |                  |            |
|    | in rows             | it became again.              |                  |                       |                     |                  |            |
|    | dā kū ga            | dī dn̄ yī yē ī ēi            | gōl nī na        | kwe                   | da ts̄'il tsō ye    |                  |            |
|    | Then                | "If you are a medi- cineman," | he said,         | "there                | marsh               |                  |            |
| 4  | kwe                 | na k'e                        | din de           | yī yit djai hī        | na xa               | xa nān djai      | yīl nī na  |
|    | there               | our folks,                    | people           | those taken in        | for us              | bring out,"      | he said.   |
|    | dā kū ga            | au                            | bī djīl nī na    | ke                    | bā i gae dī dla na | īs Lē̄ go        |            |
|    | Then                | "Yes,"                        | he replied.      | Moccasins             | he took off.        | Leggings         |            |
|    |                     |                               |                  |                       |                     | too              |            |
| 6  | bā i da            | is dī dla na                  | ē hī dō         | bā i das dīl tsōs na | te' al hī gō        |                  |            |
|    | he took off.        |                               | Shirt too        | he took off.          | Hat too             |                  |            |
|    | bā i das dī t'a na | da Lī djī                     | bā i dī kō gō   | ca                    | 'al le              | bī djīl nī -     |            |
|    | he took off.        | "Turquoise                    | covered smooth   | for me                | make,"              | he said.         |            |
| 8  | na                  | kwe                           | k'ē nl̄ djē na   | xa t'au               | da a sa             | ge bē his nīl gō | ga         |
|    | There               | they brought                  | This way         | scattered             | when they put it    | to               | him        |
|    |                     |                               | it out.          |                       |                     |                  |            |
|    | nai nt djai na      | be dīl kō gō                  | bī djīl nī na    | dā kū ga              | na dī t'a na        |                  |            |
|    | they gave it.       | "Covered                      | he said.         | Then                  | he spoke as         |                  |            |
|    |                     | with it,"                     |                  |                       | a chief.            |                  |            |
| 10 | dā kwe              | k'ē nai nt djai na            | k'as a nān jō    | ī le nel a            | na na nī t'a -      |                  |            |
|    | There               | they brought it out           | Nearly           | it was                | He spoke as         |                  |            |
|    |                     | again.                        |                  | covered.              | a chief.            |                  |            |
|    | na                  | ac dō                         | be dīl kō gō     | bī te' il nī na       | k'ē nai nt djai na  | dā kū -          |            |
|    | "Not yet            | covered with                  | he said.         | They brought out      | Then                |                  |            |
|    |                     | it,"                          |                  |                       | some again.         |                  |            |
| 12 | ga                  | da Lī ga                      | be dīl kō gō     | ga                    | 'a yin la na        | dā kū ga         | īn de da   |
|    | everything          | covered                       | for him          | they made it.         | And                 | then             |            |
|    | be dīl kō na        | da Lī ga                      | gō ke            | gōs Lē ī             | gō ē ī             | gō te' al dī     | 'al -      |
|    | it was covered      | everything                    | his moc-         | his leg-              | his shirt           | his hat          | all        |
|    |                     |                               | casins           | gings                 |                     |                  |            |
| 14 | tsō                 | be dīl kō gō                  | 'a yin la na     | 'a xa t'au            | bī te' il nī na     |                  |            |
|    | covered             | they made.                    |                  | "That way,"           | he said.            |                  |            |
|    | dā kō               | kwe                           | da ts̄'il tsō ye | bas                   | 'a yin la na        | bas              | dīl xīl ī  |
|    | Then                | there                         | marsh            | hoop                  | he made.            | Hoop             | black,     |
| 16 | bas                 | da Lī djī                     | 'a yin la na     | bas                   | Lī tsō ī            | 'a yin la na     | bas        |
|    | hoop                | blue                          | he made.         | Hoop                  | yellow              | he made.         | Hoop       |
|    |                     |                               |                  |                       |                     |                  | variegated |
|    | 'a yin la na        | dā kū                         | yī te' ī         | n ke n ya na          | kū hī               | lā gō            | sīl ka na  |
|    | he made.            | Then                          | toward it        | he started.           | Water               | much             | lay.       |

- ā ē kū sīlka e dja n bīk'ē ba īyīdjai na ye L'a gōltsōt di  
There water where Pueblo their for had been Yel'agōltsōtdī  
lay Indians people them taken in.
- 2 dā kwe sīkīna dākū īcīdī ca xā'ai cī mbee n la na bas  
there lay. Then this way east he stood. Hoop  
dīl xīl i dīcīdī bic nee djac na dākū ītcīnl nīna kū  
black four times he made motions. Then he threw it in. Water
- 4 īl nīdījīe ge kū na īxa dlōna dākū īs dō bas da L'i dījī  
middle water opened out. Then here hoop blue  
ācī mbe na en la na dīcīdī na bīneec djae gō īn na djinl nīna  
there he stood. Four times when he made he threw it in.  
motions again
- 6 kō īl nīdījī ī ge kō na īna xa dlōna ca ī'ai cī na bec n la na  
Water middle water opened out again. West he stood.  
bas lītsōi dīcīdī bīc nee djac na kō īl nīdījī īa ga cī  
Hoop yellow four he made motions. Water middle There  
times again
- 8 na xa kō se cī na bec n la na bas dīsōn sī dīcīdī bee nee djac gō  
north he stood again. Hoop variegated four when he made  
times motions.
- kū īl nīdījī dī īna djinl nīna dākū ga dī kū hī īl te'ī  
Water middle he threw it. Then this water together
- 10 da des dōna kū ī et dīna dākū ga n'a kū īl nīdījīe  
came. Water was none. Then there water middle  
xas cī xas a na  
ladder stood up.
- 12 dākū īa dījī n ke en ya na dākū kwe del kwe bītcī  
Then to it he started. Then there crane there toward it  
dja gal na dākū dī nīna bīye līhī dāda sī ba en īna  
he went. Then he was about to his present right to him he gave.  
make a noise away
- 14 sel teī de cī bīye līna da dō des nīna dākū bīte'ī  
Red stones these were his He did n't make Then toward him  
present. a noise.
- n ke en ya na ye L'a gōl tsō de gō ke L'a cī be da nl L'i na  
he started. Yel'agōltsōde sole of his foot he took hold of.
- 16 ge bēl sit des kaL gō n'a īlīj na kwe bīl ye dījīn ya na  
When he kicked there he fell. There with him he went in.  
dākū ga kwe sīke na xas kīyīna īs dja nīna le din de  
Then there two sat, old man was old woman was another. "People,
- 18 na xa nē ya bīte'īl nīna da dīn de da dō īcī gōl nīna  
for you I came," he said. "Any people I don't see," he said.

- ī nda dīe kā bī tc'īl nī na L'el ī xa t'au bīl ts'i nes da na  
"I will burn he said. Firedrill this way with he sat.  
you up,"
- 2 dā kū dī lī' dae dī yī gīj na ba bīl k'en kai nī na xa t'au  
Then this smoke filled the place. "With it bring them he said. Thus  
out,"
- īl ts'ā ye dīc dī da na de nt ka na na kī n la gō gaiL k'e kai-  
from each four there were doors. Two in front they brought  
way places them out.
- 4 na da 'ai na gōL nī na dā kū a gai tc'e dnL kī na Le'  
"Just these," he said. Then those he asked. "Other  
din de et dī bī djīl nī na dī din de dō be' xī na gōL nī na  
people none?" he asked. "These people innumerable," he said.
- 6 'āL tsō k'en djai bī djīl nī na L'el bīl nas nes da na dā kū  
"All take out," he said. Firedrill with he sat again. Then  
lī' da nas dī yī gīc na xa e bīl k'en kai ga yīl  
smoke filled the place. "Hurry with it bring them For with it  
out." him
- 8 k'e na na kai na e dī nī na a gai na te'i daL kī na  
they brought out. "There he said. That one he asked again,  
yīl k'e kai yī din de dō be' xī na dā kō dī l'el ī bīl  
those with it "People innumerable." Then this firedrill with  
had gone out.
- 10 nas ndes da na bīl na gō teī na ba bīl k'e kai nī na  
he sat again. He was scared. "For with it take out," he said.  
him
- L'el bīl nas nes da na lī' da nas dī yīn gīc na 'āL tsō  
Firedrill with it he sat again. Smoke filled the place. "All
- 12 ba bīl k'e kai gōL nī na dā kū te'i dn nl kī na 'et dī na ye gō  
for with take he said. Then he asked again. None inside.  
him it out,"
- 'āL tsō na dā kū ga xa ts'is 'a na kū na ma sī djī 'a djī  
All. Then he sent them up. Water where it boils up to it
- 14 ī djīl 'a na dā kū dī ba xa na dzīs dza dja n hī dī da Lā e gō  
he sent Then to he came up Pueblo these very many  
them in. them again. Indians
- gō ke' na na l n de na 'ā bī gā ye bīl na djī kai na  
after him ran. There their homes with him they came back.
- 16 dī na bī gā ye n ke na da is 'a na  
These their home he sent.

## 6. THE MONSTER FISH.

'ai lō ge kū na hī dlī e 'a 'e sī kī na dā kū ga dī ge a-  
 That fish water flows down there he lay. Then this when  
 2 xa nau tc'it dī gai ī da gō yīl n de na dā kū yī na yes ga n  
     near one walked he swallowed him. Then Yīnaiyesganī  
     ya n ya na dā kū ī bīl n de na dā kū n 'a kū īl nī dīj ye  
     to him came. Then he swallowed Then there water middle  
     him.  
 4 bīl nān n des kī na kū hī lā gō sīl ka na dā kū ga kwe  
     with him he lay. The water much stood. Then there  
     yī ye ye sit da na dā kwe bīl sī kī na da da kwe bī ye ye  
     in him he sat. There with him he lay. Right there in him  
 6 gō kal na bīl gō ts'a nas kī gō ye dīl 'a na āl tsō ye nl 'a-  
     he was sing- With shore he might lie he sang. All he sang.  
     ing. him again  
     na dā kū dī yī dje ī yī k'e n t'as na dā kū dī bīl n ke na-  
     Then his heart he cut off. Then with him he began  
     to go.  
 8 gō qī na dā kū dī xa t'e gō lō ge 'a dal ts'is dī hī kū hī  
     Then this way fish small the water  
     an da ye da ī hī ndī de na 'a gō ts'a ye da ka bā ye dā kwe da  
     far he threw. There shore edge of water there  
 10 bīl ts'it dec līj na dā kū ga na dī dza na dā kwe bī k'ū cī  
     with him he fell. Then he got up. There his neck  
     yī t'as na na yī bee dī hī ye dā kū 'ac n xa nas dza na  
     he cut knife obsidian with it. Then there he went out,  
 12 yī dje ī da ya 'al gō 'ac dī djiñ gō na 'ai hī yai n 'an na  
     his heart holding. Then the sun to it he gave it.  
     dō ye nel 'ā ye ba na dn 'ai yīl nī na 'ai 'ic ī bī k'ō cī  
     "Where he can't put it," he said. These here his neck  
     reach it  
 14 'ai yā 'ac n il ke' djī da kī cī dā kū kwe bī tcū ya  
     that is why here one behind gills are. Then there his grand- to her  
     the other mother  
     na dza na yōl gai ī dzan dī l'el ī bīl nī tc'i na dī k'a na  
     he went back, Yōlgaiīsdzan. This firedrill with to the it burned down.  
     him ground

7. THE MONSTER FISH.<sup>1</sup> (Second Version.)

Lū ge yī nai īs ga nī Lū ge ya na he dza na te'in dā kū  
 Fish, Yīnaiīsganī fish to him he came they say. Then  
 2 i bī nl de na te'in kō Lā ī bī ye 'e bīl nān des kī na  
 he swallowed they say. Water much in it with him he lay  
 him  
 te'in a eī a bīl sī kī e ge da n de he na te'in da dō  
 they say. There with him where he played they say. Not  
 he lay  
 4 īs 'a na bī dje yī k'ēs in gīj na te'in bīl gōs ts'a na des-  
 long time His heart he cut off they say. With shore he rolled  
 passed.  
 gal na te'in bī k'ō eī da k'i ee da bī dje xa yī qān na da kū  
 they say. His neck gills just his heart he took out. Then  
 6 Lū ge hī bī dje 'et di dī ts'i kīs ye n tū i bī dje na  
 the fish his heart was none. "This largest bad thing his heart to you  
 de a nī te'in qai gō L'e na 'ai bī ye 'e da ya 'alī 'ai  
 I give," he said they say. "That too moon in it that she that  
 holds  
 8 Lū ge bī dje a t'en nī te'in 'ai bī teū yan  
 fish its heart it is," he said they say. That his to her  
 grandmother  
 nai nān na dā kū bī teū e da bīl gō jō hen na dā kū L'e na 'ai  
 he brought it. Then his grand- felt glad. Then "Moon  
 mother  
 10 xa na t'ai ye nae a de nī na ī xa t'au bī teū ī bī na ye'  
 when it rises I will carry," she said. This way his grand- her property  
 mother  
 sī lī na ge yā ī da da da ë dlū din de ī ka na di 'ai na eī tsō ī  
 it became. She was "They are people among I carry it my grand-  
 glad. laughing them son.  
 12 ge dai nīl ī īl ke' na gō jīj nī na L'e na 'ai bī ye 'e Lū ge  
 They see it one after it comes up," she said. "Moon in it fish  
 the other  
 bī dje nai dī 'ai nī na  
 his heart I carry," she said.

<sup>1</sup> Told by Juan Pesita.

## 8. NAIYENSGANI REMOVES CERTAIN DANGERS.

	'a dā	a t'ē gō	tse hī	ka da ye	i le i kī dī na	dā kū
	Then	it was	rock	edge of water	trail was between,	Then
2	īne dī	kat da ēi	da sī da na	tse da ge dīl īs dī	kwe	kū
	from there	edge	he sat	Tsedagedīlīsdī.	There	water
	Lā gō	n li	da kwe	bī gā na	kwe	xa t'an
	much	flowed	there	his house.	There	thus
4	bī da sī ye	i le i kī na	da kwe	dac dī gai gō	gōs da djī	
	in front of him	road passed.	There	when one walked by	down	
	gō kal na	kū	i ye ye	gōl	i kaL na	dā kū
	he kicked him.	Water	in	with	he kicked.	bī teec ke hī
6	da gōl gal na	gō ts'i nī	ge Lī tei gō	bīl xa gō ūl na	da kwe	
	ate it.	His bones	very red	floated up.	There	
	i le ēi kai na	gōs da djī	gōl	i hī kaL na	tse da ge dīl īs dī hī	
	they passed	Down	with them	he kicked.	Tsedagedīlīsdīhī	
8	'a t'i na					
	did it.					
	dā kū ga	yī nai yes ga nī	da kwe	na na dai na	xa ye na	
	Then	Yinaiyeshganī	there	he came.	"Where	
10	i le i kī ne	yīl nī na	kwe ā	yīl nī na	dā kū	da kwe
	does the trail	he said.	"This	he said.	Then	da' dn ya na
	go through?"		way,"			
	ge yī nec djae na		da gō lā de	k'ē kaL na	xa yan he	
	He made motion to pass.		Just in front of him	he kicked.	"Where	
12	i le i kī nī	yīl nī na	kwe	nī na	da kwe	da na dī dza na
	does trail pass	he asked.	"There,"	he said.	There	he started again.
	through?"					
	ge na yī nes djae na	da yī lā de	k'e na na kaL na	xa yau he	i le i kī nī	
	He made motion	Just in front	he kicked again.	"Where	does the trail	
	again to pass.	of him			go through?"	
14	kwe	gōl nī na	ge na bīc nec djae na		da gō lā de	
	"There,"	he said.	He made motion again to pass.	Just in front of him		
	k'e na na kaL na	dā kū	da bī	kū	i be djimL kaL na	
	he kicked again.	Then	himself	water	toward	he kicked him.
16	dā kū	bī teec ke hī	'an nī na	da bal gal gō	cī ka e	bī tsī na
	Then	his children	spoke	when they had	"My father	his meat
					eaten him."	

- gōl nī na      bī ts'ī nī      ge lī teī dau      bīl xa gō eī na      dā kū  
he said.      His bones      very red      floated out.      Then
- 2 dā kwe      ba      en ya na      dā kū      xa te'īl a na  
there      to him      he came.      Then      he sent them out.
- dā kū      bī aī      da k'a      gōl      nī kej na      dā kū      dje dn ne k'ñe de  
Then      his wife      nearly      with her      he lay.      Then      sumac sticks
- 4 hī k'a gō      hīs dīs na      na te'ī kī na      dā kū      kwe      bīl      dja xae na  
when he had      he twisted.      He held them.      Then      there      with      they two  
pounded
- da k'a      gōl      n dī kej xa      kwe      gān      nes kī na      dā kū      aī  
Nearly      with her      he was about      there      for him      she lay down.      Then      those  
to lie
- 6 dje dn k'ūc de hī      aī      da ī la      ba      be djin yīl na      ka yōc xae na  
sumac sticks      those      first      for her      he put in.      She cut them  
with her teeth.
- aī      ye      bī gō'      tc'ī ga na      dī      bī ya ac t'e hī      bī gō'      gō nī na  
Those      with      her      he made      These      her vulvae      their      had.  
teeth      weak.
- 8 aī      dje dn k'ūc de hī      ye      bī gō'      te'ī ga na      dā kū      bī gō'  
Those      sumac sticks      with      her teeth      he made weak.      Then      her teeth  
e dī      sī lī na      a xa t'e gō      bī gō'      te'ī ga na      t'ac dō      bī gō'  
none      became.      That way      her teeth      he made weak.      Before      her teeth
- 10 te'ī ga da      gai kee yīl xae na      da aī      ye      da gō dīl tse na      aī gō  
he made weak      she cut them off.      Just those      with      they killed      those.  
dā kū      tse      xa t'au      bīl      gō n a na      gōs L'a ye      L'ū k'a  
Then      rocks      this way      with      cañons      their junction      reeds
- 12 sī ka na      aī      k'a      bī ka      bī te'ī'      i na djī kai na      tse hī      gōl  
stood.      Those arrows      for      toward      they came.      The rocks      with  
them
- i lī nī dīl na      aī gō      a e      gō dīl tse na      da xa t'en da      k'a hī  
shut together.      Those too      there      they were killed.      Nevertheless      arrows
- 14 bī te'ī'      i na djī kai na      gōl      i lī nī dīl na      dā kū      da xa t'en da  
toward      they came.      With      they came together.      Then      nevertheless  
them
- bī te'ī'      i na te'ī kai na      da gō dīl tse na      dā kū      yī nai yez ga nī  
toward      they went.      They were killed.      Then      Yinaiyezganī
- them
- 16 yī te'ī'      n ke n ya na      die dī      yī nes djac na      dā kū      k'a hī      yī te'ī'  
toward      went.      Four times      he made      Then      arrows      toward  
them      motions.
- i ya na      L'ū k'aī      aī      ya      n ya na      dā kū ga      yī jīj na      tse hī  
he went.      Reeds      those      to them      he came.      Then      he broke      The  
them off.      rocks

da dō      bīL      īL lī ne n del na      L'ō k'a ī      'a cī      xa yīc djē na  
did n't      with him      come together.      Reeds      there      he took out.  
 2      gō ka      yē nī na      dā kū ga      gō k'a      da gōs lī na      da lī ga  
Among      he gave them.      Then      their arrows      they came to      every one.  
them  
 'a xa t'e gō      'a gō la na  
That way      he did.

## 9. THE KILLING OF THE BEAR.

4      dā kū      cac      cī      cae na      nī na      īL tei dja      na da n de he gō  
Then "Bear I bear am," he said. Children when they were  
playing.  
 cī      eae na      nī na      le'      'qñ nī na      dā kū ga      dī      le djī      xa t'au  
"I bear am," he said. One said it. Then this dirt this way  
 6      yai nt n eī na      dā kū      dī      ba      yīl xa da hī kas na      dā kū      yīl  
he piled up. Then this for him they carried off. Then with it  
 na da de na      'āL tsō      ba      yīl      xa da hes kas na      dā kū ga  
they ran off. All for him with it they carried off. Then  
 8      i na tsa hī      bī lae gān      'a yī la na      i tses de hī      bī dō' dī      'a yī la na  
hide-flesher his finger he made. The hide- his muscles he made.  
nails  
 ye      i gōn ts'i na      Lī ye gō      dō hī t'i gō      da kwe      i ts'i t'i na  
With he dug. Underground where he could n't there he went.  
them be seen  
 10      gō ka djī      xa nas kas na      kū gō      dī L'ō na      da da kwe      i na na-  
Among he came out again. So much was hairy. Right there he went  
them again..  
 kas na      xa na nas kas na      kū gō      dī L'ō na      da da kwe      i na na-  
He came out again. So much he was hairy. Right there he went  
in again.  
 12      kas na      da k'as da na      da le      n L'ō na      da kwe      i na na kas na  
Nearly all over was hairy. There he went in again.  
 da le ze de      dī L'ō gō      gō ka djī      xa nas kaz na  
All over being hairy among them he came out.  
 14      dā kū      īL tei hī      i ka djī      xas kaz na      na yīl tse na  
Then the children among he ran. He was killing them.  
 'āL tsō      na yīs tse na      dā kū dī      gō ka djī      nas n t'i na      na gōL-  
All he killed. Then among them he went again. He killed  
them.

- tse na gō ka xa dī kas gō na gōL tse na da La ne na gōs tse na  
 Among when he went, he began killing Many he killed.  
 them them.
- 2 dā kū na dī kas na īnL t'ān ne bī ke ya ye eac des tē'e e  
 Then he went Navajo their country Caedeste'ee
- gō ye ye da kwe hī kas na da kwe bī dje ī n n'a na da kō  
 named there he came. There his heart he put. So big
- 4 tcōne te'i L'i bī t'ā ye nai ye zīna dā kū gō ka nas n'tīna  
 oak its leaves with he covered it. Then among he went.  
 them
- a na na gōL tse na da k'a da dō be dul nī gō gō ka  
 There he began to kill Even arrows did n't enter him. Among them  
 again.
- 6 xa dī kas na  
 he ran.
- dā kū yī nai yes ga nī dī xal i u'a īnL t'ān ne  
 Then Yīnaiyesganī this club. "There Navajo
- 8 bī ke ya ye da kwe da bī dje da sī ī bī dīl nī na da kwe  
 their country there just his heart it lies," he said. There
- yī te'i ī de nes ka na yī nai yes ga nī bīL na dī de na da kwe  
 toward it he went. Yīnaiyesganī with him he ran. There
- 10 hī kaz na ea cī bī dje sī ī ye ya hī kas na kwe sī a na  
 he was Bear his heart it lay to it he was com- There it lay.  
 coming.
- tcōne te'i L'i bī t'ā k'e hī dzī n ca a ca a nī gō xa na dī yī gō  
 Oak it leaves covered "Ca a ca a" was saying. While it was  
 beating
- 12 sī a na dā kū da kū cī ts'a t'ī na ea cī dā kū yī na yes ga  
 it lay there. Then this close he came, Bear. Then Yīnaiyesganī  
 nī dā kū dīmē dī yī nec djac gō yīL xa ts'īnL xal na dā kū  
 then four times when he made he struck it. Then  
 motions
- 14 ea cī n'a cī bī ke cī ts'a t'ī na dā kū cī a x a ne cī  
 bear there behind him was running. Then near  
 n das nL Līj na  
 he fell.

## 10. THE TRAVELING ROCK.

- 16 na da de za na da ī la ne ua da hī ze na īn da gōnL tsa na  
 They moved camp. Many they were traveling. Enemy they found.
- ga qī La das lī na ga das yīs na da gōL gai e gō nas yes sī ma  
 For they came to To they went. Just a plain they surrounded  
 them gether. them them them.

dā kū	ī gō de hī	be	nas nes L'ō na	gō nān t'i na	bīL	naL ts'i nī
Then	goods	with	they made a	They were	With	they
			barriade.	around them.	them	fought.
2	dzō na	da gō te'i*	hī dje na	'a gō xa de na	da bec da	bīL
		Right to	they went.	They were near.	Just knife	with
		them				them
	ī Le dac n dī ga na		dā kū	k'a hī	īs dzan ja	dī
	they fought.		Then	arrows	women	these
4	xa t'au	īL kī ī	bī nī kat dā 'a gō	ye	da dīL t'ō na	dā kū
this way	bows	holding	with	they shot.	Then	
	'aL tsō	e gōL dī na	bī gō	Lā gō	ts'i des tse na	'a cī ga
	all	died.	Those too	many	they killed.	Then
6	da ts'it dzī na	'ai	kwe	gō ke ya ye	nas zes kai na	'ai
escaped.	Those	there	their country	came back.	Those	
	bī ts'ā cī	din de	na gōs dī na	din de	na na dla na	da ī la ne
from them	men		became again.	Men	were many again.	Many
8	na nas dī na	da da kwe	n ke na da za na	gōL gai ye	n ke na-	
there were again.		There	they moved again.	To the plain	they	
	da za na	da 'ai	na da hī ze na	dā kū	na gōnL tsa na	ī la na-
moved.	Right	they camped	Then	they saw.	ga	them
	there	around.			ī la	came
10	das dī na	bīL	na na daL ts'i nī dzō na	āL te'is de gō	na ts'it dzī na	
together.	With	they fought again.		A slender	were left.	
	them			company		
	Lā gō	na gō des tse na	bī gō	Lā gō	ts'i des tse na	na da ts'it-
Many	were killed.		Those	many	they killed.	Those who
		too				were left
12	dzī hī	gō ke ya ye	na te'i kai na	'ai	bī ts'ā cī	din de
	their country		they went back.	Those	from them	men
	na na dla na	da ī la ne	na nas dī na	din de	da na na dla en ne	
were many again.	Many	they became again.	Men		were many.	
14	dā kū	tse nānL kīn	gō ka djī	gōs lī na	da gō dīL tse na	n de
Then	rock travels	among	was.		They were being	People
		them			killed.	
	Lā gō	dai des tse na	'a gai	gōL gai ye	na na da ze ī	na gōL-
many	it killed.		There	on the plain	those camping	it killed.
16	tse na	gō ka	xa dī kas na	dā kū ga	dī	na ne
	Among	it went around.		Then	this	other
	them				side	people
	ke gō t'i na	'a cī	yī ka djī	dā kū	yī na yes ga nī	yī da
were living.	Then	among them			Yinaiyesganī	facing it
18	na dza na	da dō	cō yōnL t'e gō	k'a de	din de	yī ka djī
came.	Not		having a chanee	now	people	among

k'a de k'es n t'i na yī da na he dza na da bīL k'e nas n t'i na  
now it came. Facing he came. With him it passed through.  
 2 kwe yī da na he dza na dā kū dal e dī na gō dži dā kū  
There facing it he came again. Then once more then  
dīn de yī ka dži k'e ts'int t'e hī dā kū yī da na xe dza na  
people among it was going then facing it he came.  
 4 īn de da yī NL t'ū na yī ts'i i L'a yī sī na da da kū dīn de  
Then he shot it. Its backbone he hit. That was all. People  
yī ka dži k'e ts'int t'e gō yī ts'i i L'a yīn sī na dō ke Lī bī ka-  
among when it went its backbone he hit. Pieuris above  
 6 dži e 'ā 'e sī 'ā da des xac n t'e gō da L'ij tse yī ne 'ā  
there it lies. Having its mouth open blue hard stone there  
sī 'ā bī kā gā xa īs gai 'āi bī kā ga xa īs gai ī xa na da-  
it lies. Diagonally it is white. That diagonal white they cut  
across it off.  
 8 te'īL nī da 'ai ī ze gō kā gā xa ī Lō gō be te'īL la dō 'a t'e-  
Just medi- his medicine when it is he puts It gets well.  
that cine string sore it on.  
na dle k'a k'e ye gō dja īn dō ke li 'ai gō 'ā 'e xa na da īL nī  
Arrow where eame Pueblo Pieuris those there they cut it off.  
 10 'ai gō bī ī ze daL nī 'ai gō 'a xāL ī ne  
Those too their medicine sickness those too do that.

## 11. THE ORIGIN OF SHEEP AND CATTLE.

yī na yes ga nī dī na de ye' 'ai da te'e yī ka na na-  
Yinayesganī these monsters these in vain after them he hunted  
 12 nes ka na 'āL tsō na de ye'ī 'āL tsō da te'e yī ka na nī ka na  
again. All monsters all in vain after them he hunted  
again.  
dā kū kwe n ke n ya na na da hīn bī ke ya ye Lī gai sī 'ā hī  
Then there he started, Mescalero their country. White Mountain  
 14 ī la ka cn xa ya na na xa gal na dā NL ts'ā ye da te'e yī ka  
its top he went up. He looked All directions in vain for them  
around.  
des yī na dō xa e na de ye hī 'e dī na dā kū ga bī dī ts'īs dī hī  
he looked. Not any monsters were not. Then his whip (staff)  
 16 'ai da 'ā wō yī nīL na dī da 'ai be da xin na n da de  
that right there he threw "This only with you will live,"  
away.

- nī na dā kwe ye des nīL na 'ān L'ō de hī gō gīe de hī gō 'ai  
he said. Right there he threw it yueea, gave too this
- 2 bī dī ts'is dī na da kwe yō yī nīL na dī da 'ai be da xin na  
his staff was. Right there he threw it. "This only you will live  
with,"
- n da de gōL nī na  
he said.
- 4 dā kū na de ye' yī gā ī yā bī la' nai inL de na ye  
Then monsters those killed from his hands he washed. With  
des nīL na īL ts'ā ye dī gō da 'ai be da xin na n da de  
he threw different ways. "This too only with you will live,"
- 6 nī na 'ai yā dī be hī nL tū bō hī gō 'ai gō nL tū  
he said. That is why sheep smell bad, cattle too these too smell bad.  
'ai bī lac L'ī dījī hī 'ai dī be' 'ai bō 'at dza na 'a yin la na  
That from his dirt that sheep, that cattle became. He did it.  
hands
- 8 'a xa t'e gō dī be' gōs lī na bō hī gō 'ai yī na yes ga nī  
That way sheep became cattle too. That Yīnayesgānī  
bī lae L'ī dījī hī 'ai dī be' sī lī na 'ai gō bō sī lī na  
his hands dirt that sheep became. That too cattle became.
- 10 'a xat dza na 'āL tsō 'e yīnL dī gō na de ye hī dā kū  
That way it All he caused to be none, monsters. Then  
happened.
- dī ts'is dī 'ai dā kwe gō yī nīL ī 'ai ye da xin da na da-  
staff that there which he threw that with they lived Mescalero.
- 12 hin hī bō hī gō na kai ye ye da xin da dī be hī gō 'ai gō  
Cattle too Mexieans with they live. Sheep too those too  
na kai ye ye da xin da 'ai yā na kai ye bī dī be e lā  
Mexieans with live. That is why Mexicans their sheep are many.
- 14 'ai yā bī bō hī gō Lā 'a xa gōL nī n de na  
That is why their cattle too are many. That way he told them.

## 12. NAIYENESGANI TAKES HIS LEAVE.

- 'a dā kwe nīL nī dījī nī bī dje sī 'ā e 'ā 'e yīnai yes-  
Long ago there center of world its heart lies there Yīnayesgānī  
the world
- 16 ga nī gō ts'ā na dī dai hī ka 'ā gā na dza na da kū  
from it he was going for that there to them he came. Then  
dī n de ī La yīs te'i na xat dī dī n de ye da xin da ī  
people he brought together. What people with they live

ye yī dīL kī yī ka ī La yīs tēn na nī īL nī dījī e ya nū ya na  
he was to ask that for he brought them World at center to it he came.  
them together.

- 2 bec dīL xīL dī hī īL ts'ā ye die dī gō bī ts'ā da īn nī gō  
Flint black each direction four ways from him blew out  
nā yin la na k'a dī xa dī be da xī na n da hī xa ca sī be  
he caused. "Now what with those you live show me. With
- 4 ce nā dlā dā kū ga dīn de e da nī tīna dā kū ye bes nL ka na  
try me." Then people (they had power). Then with they sent  
against him.
- da bī te'i de ge na na naL kī na dā kū ga ge yīs sōL na da sā  
Right near him they fell. Then he just blew. Right there
- 6 na n de na k'a dī rai dō nāL qī rai dīn de dō ye  
they fell. "Now these do not look at. These people not with  
xin da da gōL nī na  
they will live," he said.
- 8 dā kū nī k'a gū ja ī hī dā kū L'a ye hī hī rai nes t'a n  
Then earth on animals then bear these fruits  
ye bī k'e gō nī na gōc k'a ne dze na dā kwe ga nī na  
with he took charge of. Amole choke corn there for him he  
fruits cherries, placed.
- 10 kwe n nī na dīL tea dī da ka le nes t'ān kwe n nī na  
There he placed. Martin (?) raspberry fruit there he placed.
- gōs ūs n dāL dje kwe n nī na mac tea ge lī nī lī kwe  
Squirrel, strawberries there he placed. Grasshopper bread there
- 12 n nī na dā kū bī hī gōe k'a ne kwe n nī na rai da  
he placed. Then mule deer amole fruit there he placed. "These only  
rāL tsō di da ye din de ye da xin da yīL nī na da rai  
all these just with people with will live," he said. "These only
- 14 be da xin da n da de yīL nī na da sī ne nī bī dje sī sā e  
with you will live," he said. "This side earth its heart lies.  
da xa ye bī n da de n ke na da kai n da da sā e n da xa kai de  
Wherever around it you may go here only you will come back."
- 16 yīL nī na da da kū  
he said. All.  
na ts'ā na des dza cī teū bī te'i ye da xa da na de ye hī  
"From you I go, my grand- to her. Already monsters  
mother
- 18 bī ka na xa 'el dī nī na rai yā qān naL te'i dau na sāt dzī de  
on top for you I make he said. "That few if become  
none," is why

- na xa na dīc dal da le nāl 'et dīc dīnL gōL nī na dīgō  
to you I will come One to- with I will die," he said. "This  
back. gether you
- 2 nī gōs dza ne dī nL dzīL gō na xa 'ac La kwe sī kī gō  
earth this quite strong for you I made. Here lying  
na xa 'ac La 'ai yā da 'ā e be da xin da n da de dī nī gōs-  
for you I made. That right with you will live." This earth  
is why here
- 4 dza nī hī sī kī gō ga 'a yin la na dī kū n lī hī 'ai bī ts'i  
lying for he made. This river, this its back-  
them bone,
- kū tsō lī hī 'ai bī ts'i ga 'a yin la na dzīL dal gas dī hī  
Rio Grande this its backbone for it he made. Mountains wavy
- 6 'ai bī k'ōs ga 'a yin la na na bee dī dzīL n tsai hī<sup>1</sup> 'ai  
this its neck for it he made. Arkansas moun- large that  
River tain
- bī tsī ga 'a yin la na 'ai 'ī nde dzīL n 'a hī 'ai bī dja dī  
its head for it he made. This this side moun- stands that its leg  
tain
- 8 ga 'a yin la na 'ī na dzīL n 'a hī 'ai gō bī dja dī gō  
for it he made. That moun- stands that too its leg too
- ga 'a yin la na bee dīl gai hī 'ai bī be' ga 'a yin la na  
for it he made. White flint (a hill) that its nipple for it, he made.
- 10 tse ī gal e hī gō 'ai gō bī be' ga 'a yin la na nī  
Stone bells (a hill) that too its nipple for it he made. Earth
- gōL dzīL gō ga 'a yin la na  
quite strong for it he made.
- 12 da 'a nī bī dje sī 'ā ne da 'a da xin da n da de  
"Right earth its heart lies right you will live,"  
there there
- gōL nī na bī ts'ā ye Lee' nac n djai de k'a da tse de da kwe  
he said. "From it some- will put you you will begin There  
one because to die.
- 14 dō na xa īL 'ī  
not for you made."  
'ai yā dī bī ts'ā ye gō da' na ke ya hī ge gōs 'a gō bī ts'ā-  
That is why this from it Our country just lies there, from it
- 16 ye da dī e dīnL dō na xa īL īn ye 'a na xin dla bīn ga nī  
we will Not for us it was you placed Americans.  
die. appointed us

<sup>1</sup> Pike's Peak.

'ai yā dī 'ē dīnL na ka e da xin n da xa nī na xa 'a gō-  
 That we are Our where we should earth for us he put.  
 is why dying off. father live

2 la dn bī ts'ā ye da 'e dīnL da kwe dō 'qñ na hī dīL ī ye  
 From it we will die. There not for us it was put,  
 'qñ na hī de ya 'ai yā dī da eī na ga dleL hī k'e ts'ī dī tse 'ai  
 they have done That every summer we die. These  
 to us. is why

4 Le' n de da gō yan hī dō bīL da n jō na ke ya da xin n da da  
 some Indians smart they don't like it. Our country when they were  
 living

dō 'ai k'e gō din de dī tse da dō 'a gōn t'e 'a dā<sup>1</sup>  
 not this way people died. It was n't thus long ago.

6 'a xa t'e gō gō tc'i yanL kī gō gō ts'ā ī nat dza bī teū  
 This way to them when he talked from he went his  
 them grandmother

yī te'i ye  
 to her.

13. NAIYENESGANI TAKES HIS LEAVE.<sup>2</sup> (Second Version.)

8 tse hī ya nai he dza na yī nai yes ga nī 'a cī 'a dā kū 'a'  
 The rock to it he came Yīnaiyescanī. From there then  
 ba nas n t'i na yī yīL xe hī da bīL iLez ya t'i na 'a cī 'a dai-  
 from it went. He to kill it could n't overtake it. Then right  
 him beside it

10 yī ga ts'a t'i na da tc'e La yī len a ī t'a yī ga ts'a t'i na  
 he went. In vain he tried to Still beside he went.  
 dā kū īn de da yīL nes da na yī nl t'o na yī dā n sn t'i ye  
 And then with he sat down. He shot at it. In front he came.  
 it of it

12 'ā 'e ā īn de da yī nl t'o na 'ā 'e yes sin na xān die le a'  
 There then he shot at it. There he killed it. "What shall I  
 do to you.  
 dīn de nL ndē yīL nī na dā kō yī yes sī gō cī te'i tū ī  
 People you he said. Then when he killed it, "I bad things  
 swallow,"

<sup>1</sup> This paragraph was addressed to the author and is not part of the myth.<sup>2</sup> Told by Juan Pesita.

- xa gōc ī de      gōc xā<sup>e</sup>      yīL nī na      dā kū 'a      dat dū ya n ya na  
I do that to      I kill      he said.      Then      he did n't go to it.
- 2 da dō yīc gīj na      k'a dī kwe      n tū i      kwe      le<sup>e</sup>      xa na dee tī      yīL nī na  
He did n't cut it.      "Now      there      bad things      there      another      I look for,"      he said.
- 4 īL tse cī djō nī      ba      nānc dai      yīL nī na      'a cī 'a      dīl t'e gō  
"Wait      my friend      to him      I go,"      he said.      Then      four of them  
n ke kai na      'a cī      n dō gō ye      n ke kai na      dzīL      dī yīn hī  
started.      Then      beyond      they started.      Mountain      supernatural
- 6 ya xas kai na      'a cī      dai djōL      da tc'e      dn ī na      'a cī 'a  
to it      they      Then      all of them      in vain      they      Then  
elimbed.      looked.
- bal gai      dzīL hī      ya      xa na nas kai na      'a cī 'a      n dō gō yau  
Balgai      mountain      to it      they went up.      Then      beyond
- 8 tc'e      da dn ī na      'et dī      na 'a      'ai      n tū i      nī na  
in vain      they looked.      "None      perhaps      those      bad      he said.  
thing,"
- k'a dī      nī na      da dn kai      nī na      dā kū      dī      'a Lō dē  
"Now,"      he said.      "We will go      he said.      Then      this      yucca
- 10 āl tsō      t'a dji      tc'in nīL na      da ī e      din de      ne da xin da de  
all      baek      he threw.      "Right here      people      will live on you,"
- yīL nī na      dā kū      n ke na kai na      dī      dzīL ī      bal gai      dzīL hī  
he said.      Then      they started      "This      mountain      Balgai      mountain
- 12 bī jī de      nī na      'ā cī      die dī      ī k'ai na      dā kū      da gō sī ye  
its name      he said.      Then      four      he stepped.      Then      Taos  
will be,"
- nat dza na  
he came baek.
- 14 hī nal da gō jō      gōL nī na      dī      na de ye<sup>e</sup>      āl tsō      na xa  
"Do you like it?"      he asked.      "These      monsters      all      for you  
el dī<sup>e</sup>      gōL nī na      hī nal da gō jō      gōL nī na      nī      gō ka<sup>e</sup>      āl tsō  
I killed,"      he said.      "Do you like it?"      he said.      "World      on it      all
- 16 ba el dī      gōL nī na      'ai yā      na de ye<sup>e</sup>      na yes ga nī      cī jī de  
for I killed,"      he said.      "That      monsters      he kills      my name  
them      is why
- nī na      hī      āl tsō      īc xe na sī<sup>e</sup>      gōL nī na      'au      bī djīL nī na      nī  
he      "These      all      are      he asked.      "Yes,"      they said.      "Earth  
said.      pleased?"

bī ka' dān naL gō jō hau na xa gōe la gōL nī na 'a cī dī  
on it you like it for you I did," he said. Then "This  
2 nī bī ka' hīn dā ī 'āL tsō na xa 'a gōe la gōL nī na dze hī  
world on it they eat all for you I made," he said. "Choke-  
cherries  
'aL dīc nī nī na gōe k'an hī gō dzet tsō gō 'ai na xa 'ac la  
I mean," he said. "Amole fruit too, plums too those for you I made,"  
4 nī na be da hī na n da 'a hī ba naL gō jō bīL nī na  
he said. "With you will live these are you satis- he asked,  
them fied with?"  
ba 'a naL gō jō nī na na xa k'e dī sin dan na xa 'ac la dī  
"We are he said. "For when you for you I made. These  
satisfied?" you were poor  
6 da 'āL tsō na xa ne ī gōL nī na hī ba xe na zī' gōL nī na  
all to you I give," he said. "These are you he asked.  
pleased with?"  
dī nān tā' na xa 'a gōe la ī hī ba xe na zī' gōL nī na  
"These fruits for you which I these are you he asked.  
made pleased with?"  
8 'ai be na xa cī nī ī ba naL gō jō da has sā 'ā na xa  
"These with to you I give you like them for you to eat for you  
'ac la gōL nī na da bīnL t'e sit tsō ī ke' gōL nī na da cī  
I made," he said. "It is good, my grandsons," he said. "Every  
10 nau dī dle 'e da ha sā 'ā gōL nī na na xa ts'ōs ba' ī yā  
summertime you will eat," he said. "For you I am kind. That is why  
na xa 'a cī ī gōL nī na 'ai dū dal k'e djī hī da 'a naL tsō  
to you I give he said. "These not all the time all of them  
them,"  
12 nau n jō gō cīL n jō gōL nī na dī na xa 'ac la ī dū dal-  
you like I want," he said. "These for you I made not all  
k'ai ye djī ba yac kī 'a na xa 'ac la gōL nī na.  
the time to them because I talk for you I made," he said.

## 14. THE WINNING OF DAYLIGHT.

14 ī la dā ke' hī ī La das zes kai na Lī na da des tsel na  
Long ago moccasin they came together. Bets they placed.  
kai hī L'e hī gō ī Le na da te'i t'i na dā kū Lī na da ts'it tsīL na  
Day, night too they were betting. Then bets they placed.

dā kū xa yīnL ka na 'ā 'ai tsī t'a tsīL tcī de<sup>1</sup> ke' da dō  
Then it was nearly day. Magpie its topknot red moccasin never

2 yī sī he na dā kū de Lī gō ke' da dō yī sī he na dā kū  
he missed. Then Crane too moccasin never he missed. Then  
bī L'ac n kū bee des gīc na de Lī gō eai gō bī L'ac n kō  
his eheeks fire with he rubbed. Crane too, he too his cheeks fire

4 bee dec gīc na dā kū yī hī xa na yī 'a na dō yōL kal nī sī  
with he rubbed. Then Owl took it out. "It won't be I think,  
daylight,

wō hwō wō nī na dā kū 'ā 'ai xa na ī 'a na dā kū 'a nī na  
wō hwō wō," he said. Then Magpie took it out again. Then he spoke.

6 da kai n jō ne gō xa da yīnL kā' nī na dā kū yī xa na  
"Daylight is good, it is dawning," he said. Then Owl took it  
yī 'a na dō yōL kal nī sī wō hwō wō nī na  
out again. "It won't be daylight, I think. Wō hwō wō," he said.

8 da xa t'au bī k'e djī yīs ka na dā kū ga ī La da des kai na  
That way on them it dawned. Then they started to run,  
dzīL ī bī te'i ye 'ai be da des dla ī 'ai ēāL tsō Lī tcī  
mountains toward Those with it shines on those all are red.

10 dā kū 'ā 'ai tsī t'a tsīL tcī de hī 'ai bī L'a cī kō  
Then Magpie topknot red that one his cheeks fire  
bee dec gī djī 'ai yā 'ae dī Lī tcī dā kū de Lī gō 'ai gō  
with he rubbed. That is why here are red. Then Cranes too he too

12 bī L'a cī kō bee dec gī djī 'ai bī L'a cī 'ai Lī tcī ī 'a cī  
his cheeks fire with he rubbed. They their cheeks they red. Then  
n dlī hī 'ai 'a cī Lī tcī 'ai L'e gō na kai ī 'ai dō yōL kal  
were burned those then red. Those night go around these. "It won't  
time dawn

14 nī sī nī na 'ai bī da dzō na 'ai yā L'e gō na kai  
I think," they said. Those were beaten. That is why night time they go.  
'ai L'e gō na kai ī 'ai bī da dzō ī 'a t'i djī gō na kai ī  
Those night time they go they were beaten it was. Daytime those  
that go

16 'ai gō zō 'ai djī gō zō 'ai 'ai yā djī gō na kai ī a xa daz-  
those won. Day they won. That is why daytime they go. They did  
den na

<sup>1</sup> By the "red topknot magpie" is probably meant the roadrunner.

## 15. COYOTE SECURES FIRE.

kū na te'ic e bī kō ka na tse nān t'i gō dō xa ye xai e kiñ gō  
 Fireflies their camp was, rock in circle not anywhere road up.

2 da'ai na bī kō' gō nī na dā kū ga dī sit l'i den nī da te'e  
 Just there their fire they had. Then this Coyote in vain  
 gōc da hī gai na na da i cōc tei ka bā hc yīl  
 down went. Those playing hoop otters with  
 and pole

4 na dai i cōc na dā kū ga kas da' nas dī t'i na da kwc tse  
 they were playing. Then edge he went around. There rocks  
 nān t'i i hī k'a ye il tein dja na n de na dā kū yas n t'i na  
 in a circle on children were playing. Then he went to them.

6 xa ye na gōc da i kī dī yīl nī na dā kū ga dō bīl k'e yī 'ai na  
 "Where down road?" he asked. Then they did n't tell him.  
 dā kū ga dī kwe i tcōc i yīc 'ec na yō i k'e gō dā kū ga  
 Then these there red haws he gathered beads size of. Then

8 dī na dīl t'e da il ts'ā<sup>1</sup> ye in la na  
 these two of them each side he gave.  
 k'a dā i kī i cīl k'e gō na ai yīl nī na dā kū ga ka da cī  
 "Now road show me," he said. Then edge

10 kal de i'a na dā kū ga 'ai xa t'au yī sīl na kal de hī  
 cedar stood. Then that this way he caught The cedar  
 hold of.

ye gōs da hī ya na nī te'i bīl 'at dza gō kwc gōs da  
 with down he went. Toward the with him when it went there down  
 ground

12 hī ya na dā kū ga 'a bīl nī na gōc te'ic i qn dc yīl nī na  
 he went. Then he said "Here come," he said.  
 dā kū bī tc'i 'at dza na 'a xa te'i l nī nc gō bc xa na te'i kai  
 Then towards it went. "That way telling it with it they go up again,"  
 him

14 nī na dā kū ga kal de hī ye yint dzīs na n nt jij na  
 he said. Then the cedar he took off bark. He twisted it.  
 yī k'e dec gōc na dā kū n'a na da i cōc ye yas n t'i na  
 He wrapped it around. Then there they were playing hoop he went.  
 and pole

16 dā kū ga dī bīs dle hī i le na da' xal tsōs gō na da i cōc na kwc  
 Then that their skins betting each other they played. There

<sup>1</sup> Told with gesture to the right and left.

- kū n lī yī ye dī ī s dī tī na bī dī dzō gō 'a cī a da 'ai  
stream into they jumped, when they were Then just beaten.
- 2 yī nl t'e gō xa nas dī tī na  
as they were formerly they came out again.
- dā kū sī lī den hī 'e' na nl tsōz na dō da bī djīl nī na  
Then Coyote shirt he was about to bet. "No," they told him.
- 4 n tcīc e bes ts'ai bī djīl nī na ba tca be dnt dzī 'a'e  
"Your nose it sticks to," they told him. "About it you would ery. There  
n tcīc e bes ts'ai ba tca bc dnt dzī 'a da e bī da dzō na  
your nose it sticks to. About it you would ery." Then they beat him.
- 6 bas dī dzīs na 'ā ē bes ts'ai na bī tcīc e n da hī tc'a na  
They took it off. There it stuck, his nose. Hard he cried.
- dā kū kwe kū n lī hī yī ye dī ī s n tī na ge lī tcī dau bīl  
Then there the stream into he jumped. Very red with it
- 8 xa na gō eL na dā kū ga ts'is sīl na ī gū 'ān ye na gōs te'i dn  
he floated to the top. Then they caught him. In a hole Badger  
bī ga na dā kwe ī be dī yīl na 'a cī xa na ts'is tī na  
his house was. There they pushed him in. Then he came out,
- 10 gc dī ya ne ja gō dā kū ga 'e' na inL tsōs na bī tc'i dō xa da-  
having a little fur on. Then shirt he was about to To him they did n't  
bet again.
- tc'i tī na n tc 'ai hī ba ya gōs sī né da bī djīl nī na  
let him do it. "Your crying makes people ashamed," they told him.
- 12 dā kū ga ca ī 'a na dā kū ga n 'a bī gā hī īl ts'ā ye 'e 'c  
Then it was evening. Then there their home on either side  
de dnl dje na<sup>1</sup> dā kū ga dī bī tse ī ya cī gō ye yīs lō na  
they put a fire. Then this his tail under he tied
- 14 kō ycl ī dā kū dī da xa t'e gō le nān tī na n ke das das na  
torch. Then this way they circled They commenced  
around. dancing.
- dā kū ga 'ā 'e sit lī den ī ī ka na hī t'e na bī tse ī  
Then there Coyote among them he went. His tail
- 16 de na ye dī yīl na sit lī den n tse dī lī be dīs sī gō da  
he put in the fire. "Coyote your is "With it I am doing  
tail burning." magic.
- dō dī lī' gōl nī na dā kū ga dī bī tse ī dīl la na dī dīn de  
It does n't he said. Then this his tail burned. These people  
burn,"

<sup>1</sup> Houses on either side of the fire.

- ī Le nān tīn yī ū ye ī sn tī na xa ī kī dīn ye kū na teī ē hī  
standing in over them he jumped. To trail up place the fireflies  
a circle
- 2 be nas nī ka na gōc teī ce qān de yīl nī na kāl de n bī teī  
went after him. "Here come," he said. Cedar toward him  
at dza gō hī k'a ye da bī tse na ī del na dā kū ga dī  
when it did it on top his tail he threw up. Then this
- 4 bī tse ī teīc ye yaL lāc na dal ts'a ye gō kū yīl na dī kac-  
his tail trees with he struck on either side Fire with it he ran.  
na da bīl da xī de gō a gai ī ke'cī kū ī dai n dīt ses na  
As they ran those behind fire they tried to put out.
- 6 dā kū ga ya yīl hī kaz na bīl da xīn de gō bī tse ī di  
Then he ran with it with running after His tail these  
teī teī ye ka sūl lāj gō dī qān t'e gō ya L'a bā yīl  
trees with he whipped. This way sky border with
- 8 Le na kas na n de nL de gō ī gō qān ye yī gīj na  
he circled. When he was tired hole he crawled in.  
dā kū ga dī da le da gū dīn kā da gū dn lī ne da Le-  
Then this everywhere it burned. Already burned
- 10 dzet dī rai yā dī tēi teī 'āl tsō kō ī dī xā t'au  
everywhere. That is why these trees all fire this way  
a teīl ī gō 'be dec dī le ts'i kū ye tēi teī bī lā dī n den n k'a na  
when they do they burn. Here trees in front it burned to.  
of him
- 12 rai de dīl dje gō da tse hī yīnl t'e na dō dīl la na rai  
These when put in a fire just stones they are like. They don't burn. These  
dī nī bīka' da gō dī des k'a i da rai na bī lā dī n de nt k'a na  
this world on it that burned just these in front it burned to.  
of him
- 14 dej dīl dje gō da tse hī yīnl t'e na dō dīl la na  
When put in the fire just stones are like. They don't burn.

16. COYOTE SECURES FIRE. (Second Version.)<sup>1</sup>

- īl teī kai i dā kō cō dī ya n ya na xa ī kī cīl k'egō na rai  
Children three then Coyote to he came. "The show me,"  
them trail up
- 16 yīl nī na dī yō i na xa ns djai xa ī kī cīl k'egō na rai dā kō  
he said. "These beads to you I will trail you show Then  
give up me."

<sup>1</sup> Told by Juan Pesita

- yō̄ i yai n̄ djai dā kō te'ōns yai bīl k'e yī a na be gōn̄ a na  
beads to them he gave. Then young tree they showed With down  
him. it
- 2 dīj̄ kai hī' nōc ya gōn̄ ai ī ya na dlee ī ga nan ka na dlec ī  
they go. Piñon down he went. White he looked for. White  
clay clay
- yīl tsa na bī nī' yīc dlec na yīl yīn gas na  
he found. His face he whitened. With it he made zigzags.
- 4 dā kō gō das e n̄ ya na yī ka he t'e na dā kō 'a yīl nī na  
Then to the he came. Among he went. Then he spoke.
- cō de n̄ tse dī li bī djiL nī na be dī sī gō 'a t'i nī dō dī lī-  
"Coyote your is he said. "With it I have it is. It won't  
tail burning," supernatural power burn."
- 6 da dā kō ī ka na he t'e na kō' yīl da dīl ye da kō 'a  
Then among them he went again, fire with it ready to Then  
run.
- bī tse ī kō' ye nai yis ka na dā kō 'a kō' yīl da dīl wō na  
his tail fire with it he poked. Then fire with it he jumped.
- 8 cō dī ī kī dō k'e gō sī xa ī kī ye kō' gaiL xas kas na dā kō 'a  
"Coyote trail he does n't trail up." Fire he ran up Then  
know with it.
- dīn de dāL tsō bī ke' ī la da des kai na 'a dā kō' ye  
people all after him they all ran. Then fire
- 10 gaiL xas kas na dā kō 'a n̄ de nL n̄ de na dā kō 'a nal ī le ya  
he ran up with. Then he was tired out. Then duck to him
- yen yīl na yīl de nes ka na dā kō nal e le n̄ de nL de gō  
he gave it. With it he started to run. Then duck when he was  
tired out
- 12 yī tsī e ya nai n ka na yīl ī de na nes ka na dā kū 'a  
dove to him he gave again. With it he ran. Then
- na n de nL de na ke L'ai le de ya nai n ka na dā kū yīl  
he was tired out. Kingfisher to him he gave it again. Then with it
- 14 ī de na nes ka na dā kō 'an nī na dā kū cī sit ts'ā ce kō'  
he ran again. Then he spoke. "Then me from me fire
- gōs lī nī na dā kū ke L'ai le de ba na en ka na dā kū  
became," he said. Then Kingfisher to him gave it again. Then
- 16 ya L'a bā yīl ī le na t'ai na  
border of the earth with it he flew around.
- cī sit ts'ā ce cī da kō' gōs lī nī na diu de 'āL tsō  
"Me from me me just fire became," he said. "People all
- 18 sit tsā ee bī kō' gōs lī nī na dā kō cī sit ts'ā ee kō'  
from me their fire became," he said. Then "Me from me fire

- ‘āL tsō kō’ gōs lī din de ‘āL tsō ye i yā eit ts’ā ee dan  
all fire became. People all cook with From me food it.
- 2 Lī ka ‘a gōs lī dā kō din de ‘āL tsō bīL gō jō na nī  
sweet became.” Then people all were pleased. World  
da da gōs ‘au din de bīL gō jō na dāL tsō din de bīL gō jō na  
all over people were pleased. All people were pleased.
- 4 ‘a xa dza gō gō jō gō gōs lī na  
As he did it good it happened.

## 17. THE SWALLOWING MONSTER.

- Le gō bī ba gō ga na kū xa lī e dā kū te’e kē kū  
Another deer for they camped, water flows Then girl water  
time out.
- 6 na dai na ‘ā e ga kwe bī hī ‘ā e kwe sīL kī na ya gō nī  
went for. There there deer there there lay dead. Story  
nai n’ā na ‘a cī ī n yī na na yī ke’ gō kū na na dza na kwe  
she carried From he brought After that water she went for There  
back. there it. again.
- 8 Le’ bī na nas kī na na yī gī na da yal gal na na yī ke’ gō  
another deer was lying. He carried it They ate it. After that  
again.
- kū na des dza na kwe bī na nas kī na ya gō nī nai n’ā na  
water she went for. There deer was lying. Report she carried back.
- 10 ‘a eī na yī gī na dā kū na da yal gal na ‘a eī yī ke’ gō kū  
From he carried it Then they ate it. Then after that water  
there home.
- na na dza na kwe bī na nas kī na na yī gī na  
she went for. There deer was lying. He carried it home.
- 12 dā kū tea gōl xel gō kō gā hī ga gōc ‘an eī gō nel ī na  
Then when it was dark tipi hole through he looked  
gō n dīl n de dī dā kū da ts’īl tsa na dā kū tea gōl xel na  
a monster. Then they saw him. Then it was dark.
- 14 Lā gō ba de nae dnl djē na dā kū gō dze’ na ts’ī hī ai  
Much for it he put on the fire. Then fire-stick that  
‘a djīl nī na ‘ōnl teī nī xa bī dī yīnl te’ā bī djīl nī na  
he told. “Baby cry like,” he said to it.
- 16 dā kū kel ‘a ne gō īl teīn bī gō dī yīnl n de bī djīl nī na  
Then tanning-pole “Child shout like,” he told it.  
dā kū tse das te’ī de hī te’e kē ī bī dī yīnl dlō bī djīl nī na  
Then muller “Girl laugh like,” he told it.

dā kū	tse na t'ai hī	din de	bī gō dī yinL n de	bī djīL nī na
Then	pestle	"Man	shout like,"	he told it,
2 na ke'	ī de nes ka de	dā kū	gōs dze' na ts'i hī	'ai
"after us	"if he runs."	Then	the fire-stick	'ōnL tcī nī
xa bī dī yinL te'a	bī djīL nī na	dā kū	kel a nc hī	īL tcī nī
cry like,"	he told it.	Then	tanning-pole	"Child
4 bī gō dī yinL n de	bī djīL nī na	dā kū	gō nīL n de dī	na ke'
shout like,"	he told it.	Then	"The monster	after us
ī de nes ka de	tsc das te'īn de hī	tc'c kē	ī bī dī yinL dlū	
when it runs	muller,	girl	laugh like,"	
6 bī djīL nī na	k'a dī	tse na t'ai hī	gō nīL n de dī	nake'
he told it.	"Now,	pestle,	the monster	after us
nes ka de	din de	bī gō dī yinL n de	bī djīL nī na	dā kū
.	man	shout like,"	he told it.	Then
8 gō ke' ī	bī ts'ā	ī la des kai na		
after them	away	they ran.		
tea gōl xel gō	gō ke'	ī de nes ka na	'a ga	gō kōnc k'e ye
When it was dark	after them	it ran.	Over there	their camp site
10 da te'e	gō ka	na nes ka na	dā kū ga	gō ke'
in vain	for them	he looked.	Them	ī de nes ka na
da kū ga	gōs dze' na ts'i hī	'ōnL tcī nī	xai yinL te'a na	dā kū
Then	fire-stick	baby	cried like.	Then
12 da t'a djī	'a	na sn t'i na	dā kū	ī ya da
back	there	he went.	Then	'e dī na
ī de na nes ka na	dā kū	kōnc k'e djī	īnl tcī nī	gō ke'
he ran again.	Then	from camp	child	After them
14 t'a djī	'a na na kas na	da tc'e	na na nes ka na	na ga n de na
Back	he ran.	gō ka	he looked again.	shouted.
ī de na nes ka na	dā kū	'a djī	te'e kē	ī na na dlō na
he ran.	Then	there	girl	laughed.
16 kōnc k'e djī	'a	na sn t'i na	da te'e	gō ke'
To the camp site	there	he went.	In vain	for them
gō ke'	ī de na nes ka na	dā kū	da 'a djī	kōnc k'e djī
After them	he ran again.	Then	right there	din de
18 na ga n dc na	nan dī	xa na'na kas na	da tc'e	gō ka
shouted.	Around	he ran back.	In vain	for them
na na des ka na	dā kū	gōs dzcs na ts'i	ī yinL n de na	keL 'a-
he looked again.	Then	ī yinL n de na	he swallowed.	Tanning
20 ne n n gō	ī yinL n de na	dā kū	tsc das te'īn c	ī yinL n de na
pole too	he swallowed.	Then	muller	he swallowed.
dā kū	tsc na t'ai hī	'ai gō	ī yinL n dc na	'in de da
Then	pestle	that too	he swallowed.	gō ke'
				after them

- na dī kas na dā kū 'a gai da xa da 'an da ye gō ke'  
he ran. Then there already far after them
- 2 na dī kaz na kwe da te'īnl L'e na 'āl tsō gō nes nan na  
he ran. There he caught them. All he was swallowing.
- da Le e te'e kē na ī dzī na dā kū ga kwe mac dje  
One girl was left. Then there spider
- 4 bī ga na da mae dje xas kī yī ba ts'īn eul tī na teie  
his home was. Spider old man to him she came. Tree  
n yīl nī ye dā kū bī tsī be yīs L'ōn yī ya ye gōnl kī na  
he was chopping. Then his hair tied under it he put her.
- 6 'ā 'e benl kas na gō nīl n de dī hī xa ye na te'e kē ī nl kī  
There he came, the monster. "Where girl you put?"
- bīl nī na dō i ya his i yīl nī na da i dījī bī ke yīl nī na  
he asked. "Not any- I have he said. "Right here her track," he said.  
body seen,"
- 8 dō ya ca na ga yīl nī na ī nīn de gōl nī na gō nīl n  
"Not any- to me came," he said. "I will he said, the monster.  
body swallow you,"
- de dī hī mae dje hī ai a yīl nī na dā kū bī ye gō zī na  
Spider that one he told. Then he got mad
- 10 mae dje hī n ke ge dzī nīl na dā kū bī gā ye gōl nat t'ae na  
the spider. He tore him to Then his home with her they two  
pieces.
- dā kū bī a i mae dje hī bī a hī ge hwōl nī na dā kū  
Then his wife spider his wife was jealous. Then
- 12 kū di la na ka da cī teie ī a na L'ō lī ye gat da hes-  
water was much. By the edge tree stood. Rope with she tied.  
L'ō na L'ōl n tū e hī dī be nac dī dīl te'a le na bī gō  
Rope poor that with she made a swing. Herself
- 14 gō ga cī da hes L'ō na kū hī bī te'i ye nac dī dīl te'a le na  
beside her tied it on. Water toward she swung.  
da bīl nae dīl t'e gō 'ā 'e kū i bī te'i ye gō nac dī des te'a  
With her two together there water toward swung.
- 16 Le na L'ō lī gōl k'e ts'īnl dō na kū hī bī ye ye ī te'i līj na  
The rope with her broke in two. Water in it she fell.
- dā kū 'ān dan da sī gō lī ye gō eL na dā kū 'ai te'al de  
Then there immediately she sank in. Then that one frog
- 18 'ai ts'īs li na
- that one became.

## 18. THE MAN WHO HELPED THE EAGLES.

'ai gō 'ā a ba teī hī ke ī sīn ue gō dja n ī ka na ga na  
 This that Apache being poor, Pueblo among he was  
 too Indians living.  
 2 dā kū ga dī n'a ī ya de da k'e dai yī nīl na dā kū  
 Then this there something they threw outside. Then  
 nac dī yī dlai ye gō da 'ai teī ya na dā kū ga da 'ai teī ya-  
 picking it up only he ate it. Then just that he ate.  
 4 na dā kū ga 'a kwe kū n lī ye ī tsā bī gā tse dīl kō ye  
 Then there there by the river eagle its nest rock smooth.  
 dā kū ga gū k'e da ī dīl na dān hī ga hī dī ī na Lā gō  
 Then his friend they became. Food to him they gave. Much  
 6 ī teī ya na dā kū ga 'ā ē ī tsā yī gā e 'ā ē gō lī kai na  
 he ate. Then there eagle its nest there they went  
 with him.  
 dā kū ga L'ōl gē dnL t'i na dā kū yī teī ī gō lū na dā kū  
 Then rope they tied on Then to it they lowered Then  
 him.  
 8 'ai ī tsā hī bī ja 'ā ē da sī ke na da L'ōl ī 'ā ē bīl  
 those eagles their little there they lay. Just rope. There with  
 ones  
 da nīs des bī na L'ōl ī ī das dī djē gō 'ai ī tsā hī ba ya'e dī le gō  
 they sat, rope when he took That the eagles for he was  
 off. them to take up  
 10 dā kū L'ōl ī ī das dī djē gō dā kū L'ōl ī na xa na yīs lō na  
 then rope when he took off then rope only they pulled it  
 up again.  
 dā kū L'ōl ī da te'e gō teī ī na dai yīl dīl na da 'a bīl  
 Then rope in vain to him they let down. Just there with him  
 12 das des bī na gō ts'ā ī na das kai na dā kū yī ke' gō gā  
 they sat. From him they went. Then after that to him  
 na das kai na L'ōl ī da te'e gō teī ī na dai yīl dīl na dā kū  
 they came again. Rope in vain to him they let down. Then  
 14 go ts'ā ī na da nez n de na dā kū ga ba be yīnL xī na dā kū ga kō cī' ya  
 away they went. Then he was very Then here  
 from him thirsty.  
 ī dlō na dā kū kwe bī teī xas des t'i na da gō na del  
 someone laughed. Then there to him he jumped out. "Dagōnadé,"  
 16 bīl nī na dā kū din de bī tecc ke bai da dī bī bīl nī na  
 he said. Then "Man his children for him sit," he said.

- bī teec ke ī k'e da ī dlī n jō ne gō bail da den bī bīL nī na  
 "His friends they Well you stayed with he said.  
 children become. them,"
- 2 dā kū ga ī lō ī kū dec ja gō bai nt ka na ī lō ī din dlā gō  
 Then ice small piece to him he gave. "Iee you drinking  
 bīL da dī bī dī yī eī bes da dzī ts'ī n dzī na da ai be ts'it dzī  
 with you stay." "This enough? you think. Just is  
 them that enough,"
- 4 bīL nī na dā kū da ai yī dla na ye et dzī na da kwe  
 he said. Then just that he drank. He was satisfied. There  
 da yīs ka na dā kū ai ī tsa hī bī ka e na dza na da gō na del  
 he left it. Then these eagles their father came back. "Dagōnadel,
- 6 eī teec ke ea īL da den bī dō hī'ē xe na bīL nī na dā kū dī  
 my children for me you stayed with. Thank you," he said. Then  
 kwe ī dn ka na bī gā na dī kwe dā kwe bīL ye te'a kai na  
 he opened. His house this way there with him they went in.
- 8 dā kū ga ga dn ī na kū de kel ts'ai ja je dī ī cī  
 Then to him he gave so big small dish. "This me  
 bes da dzī ts'ī dzī na dā kū ga dī bī e' hī ī dai dīL tsōs na  
 satisfy?" he thought. Then this his shirt he took off.
- 10 kwe bī e' ba na n'a na dā kwe da yīs tsōs na dā kū  
 There his shirt pole there he placed it. Then  
 da din de hī yinL t'e na dā kū ga ē hī ye gōnL kī na k'a dī cī teec ke ī  
 just a man he was. Then shirt he put on him. "Now my children
- 12 ea bīL na da nīL L'e bīL nī na dā kū na ne tse des a na  
 for me with run around," he said. Then on the rock stood up.  
 other side
- dā kū a djī be īL ka na te īt' a i na dā kū ga an da na tc'it t'ai  
 Then to it with he flew back and Then way off he flying  
 forth.
- 14 ts'is li na tc'ī dn dja na dā kū ga dī din de da yōn ke na xa ye cī  
 became. He was Then this man called From  
 fast. them. somewhere
- kwe dī k'ō sī yīL nī djī ye a cī dī da La ne gōs da das kai na  
 there this eloud center there many down came.
- 16 dā kū ga dī Le' īL k'e na das gīs na bī t'a hī ai hī ye gōt ke  
 Then these some on each were twisted their those put him  
 other wings, in
- yī ka da t'i na dā kū Le' dō yī ka da t'i na dā kū ga dī dan de dzī  
 they wanted. Then some did n't want. Then this long
- 18 da lū ī nes la hī yī ye gōnL kī na dā kū ga gōL n ke i kai na xa t'e gō  
 streched out he put on. Then with they started. This way  
 him

- gōl a kai na da gī ye gō bī ya na xa kai gō da gī ye gal kel na  
with him they went. Straight up going under him up they carried  
him.
- 2 dā kū 'a gō xa de na Ga gū 'an i hī xa ya nac dīc līc na nc n de nL de na  
Then they were close. The hole down he nearly fell. He was tired out.  
gō ya eī n da xa kai gō gal kel na da gī ye dā kū ga n dō i hī  
Under him going they carried up. Then Panther  
him
- 4 bī tse hī gō te'i' i yīn L del na bī tse hī ts'i sīl na ye xa gōs kī na  
his tail to him let it down. His tail he took hold With he pulled him  
of. it up.
- dā kū dā kwe bī ga na n dō i bī gā hī lī tsō na ka eī bī in da  
Then there his home Panther his home was yellow. Some their  
was. kind enemies
- 6 gō nī na i tsā hī ts'ōs n da hī 'ai bī i da na ts'ōs n da i lc'  
they had. The hornets those were their Hornets some  
eagles
- lī jī na Le' a lī tsō na 'ai lī tsō i bī kī hī lī tsō na 'ai  
were Some were Those yellow their houses were Those  
black. yellow.
- 8 lī jī hī gō bī kī hī lī jī na dā kū ga dī n doi hī bī i ba nī la na  
black their were Then this panther his buck- was  
houses black. skin much.
- dā kū ga dī c' ga 'a gōn la na dī hī kū gō īl k'e da hes nL gō  
Then this shirt for he made. This so one on being placed  
him much the other
- 10 gō n da e na ga gō 'an gō ga 'a yīn la na dā kū ga ts'ōs n da hī bī te'i'  
his eyes only hole for for he made. Then hornets to  
him them
- īn da xa na de za na i tsā hīl 'a xa ne gō n da be he za na ca q'a-  
enemy they moved. Eagle with close when they camped when it was  
evening.
- 12 gō dā kū ga dit ts'is dī dī i tc'a djīc na dā kū yīs ka na nL dā gō  
Then quirts four he carried. Then it was Early  
morning.
- tcīc yī ka da dī kai dā kū ga yes nL ka na yīl na nL dzō na  
wood after they went. Then they commenced With they fought.  
fighting. them
- 14 n kc bīnL tsc na dā kū ga 'ai gō c' gō nī di ts'is dī hī 'ai be  
They commenced Then this one shirt he had quirts those with  
to kill them.
- na ts'īl tsc na dā kū tcī tcī be tc'e 'ec na bc tc'ic ec na na kī  
he whipped Then sticks with he strung. With he strung two  
around.

- teīc dā kū ī tsā hī n na da hes kai na bī gā ye dā kū ga a nī na  
sticks. Then eagles came back to their Then he spoke.  
 homes.
- 2 da gū na del da lā e be ha gō na dzō gōl nī na dā kū n dō ī hī  
"Dagūnadel first he was killed," he said. Then Panther  
a nī na cit tsō yī nī na dō hī naL t'e nī na xa gal dī xa na da da'-  
spoke. "My grand- he "is brave," he "Those watch for,"  
son," said, said. he killed
- 4 gīe gōl nī na dā kū ga n ā cī īn da bīl xa te'ī ya na dā kū ga  
he said. Then from there enemy with he came. Then  
kwe xa t'au na dai te'ī yōj na dā kū L'ec wō dījī gō dn da yō da  
there this way they danced around. Then meadowlark sunwise
- 6 na dza t'ī na dā kū a te'īl nī na n a gōs da nan te'īl ā din de  
went around. Then they told him. "Here down you go people  
da xōn dzī bī djīl nī na  
you speak against," he told him.

## 19. THE BEAR-MAN.

- 8 'a yī na ne 'a bīn de ye ī na hī kai na na bī qn ye ī na hī kai na  
There across other side they were A little they were  
going. further going around.
- da kwe ī k'e na dī dle na dā kū L'a ye hī na bīl tse na da le e  
There they had planted. Then bear killed them. Just one
- 10 n kī gō ī na hī kai na dā kū na bīl tse na kō cī teīc na djin  
at a time they went around. Then he killed them. Here Teienadjin  
gō ye cī 'a cī bīkō ka na 'a cī ga na da ba na dā kū da kwe  
it is called there they were Then for they went Then there  
camped. them to war.
- 12 k'c nān dza na dā kū 'a e dze ba da dzīs kai na dā kū  
they moved out. Then there cherries for them they went. Then  
Le' dze ba xa te'ī ya na n de dzī dā kū na gōs tse na  
one cherries for went up, tallest one. Then he killed him.
- 14 dā kū gō ts'ā n ke na n de nL n de na  
Then from him they started to run back.  
dā kū kō ka ye ba gō nī nac n 'a na bī te'ī das des yīs na dā kū  
Then at camp they reported it. Toward they ran. Then  
him
- 16 n ke dae nL ka na kwe L'a ye hī de nL n de na ka cī ī ge bī e' gō  
they began tracking There bear had run. Just his shirt  
him.

ge a na ya gō ye ga na da ba na tsin L'ī dži 'ai ī ya gō hīs L'ōL gō  
 was made with on he made war. Tough those under tied  
 like it them stieks together

2 bī 'e' na ī ya gō ī da yal de na dā kū bī gā ye n ke na ne nL n de-  
 his shirt under he had taken it Then his house they had run.  
 was off.

na da kwe da dīnL ka na kwe bī kō ka na bīs da sī kā ye  
 There they tracked him. There his camp a bank standing on

4 ī da gōs ge na da lī ga gō na nī na gō nt t'ī gō 'ā 'e ī t'a nL dā  
 were holes. Close across they were in a row. There early in the  
 together morning

bac ne nL de na  
 they ran.

6 tea īc kī ce da benc nL n de na xas kī yī na hī gōnL tsa na  
 By the door, they stood. One of the old men saw him.

da na k'e īna īcī īn da na na ka nī gō īn da yīL n gō yī kai nī na  
 "This our tribe enemy like our tribe enemy with they come," he said.

8 da kū ga da ye dījī da tc'ōnL t'ō na bī ts'ā nāns des n de na  
 Then at door they shot him. From him they went.

dā kū ga 'ai le' ts'ī ye xīna 'e hī bas nL tsōz na 'ai tsin L'ī dži  
 Then that one they killed. Coat they took off. Those tough stieks

10 sāL ts'ōs de hī hī je gō bī ya gō bī e' na ae t'ī na k'a dō be dnL nī  
 slender shaved under his shirt was fixed. Arrows did n't go  
 through

da tc'ī na nac nī na 'ai  
 they say. They brought it home.

## 20. RELEASING THE BUFFALO.

12 ī la dā 'a gai gōL gai ye na da hī ze na te'in te'i na na da hī ze-  
 Long ago over plain they were it is Hungry they were  
 there camping said. camping.

na dā kū na da tc'īc cōc na dā kū 'ai ga ge xa cī cī na da-  
 Then they played hoop Then that raven from some- to  
 and pole. where

14 te'īc cōc e hī t'ai na dā kū bī k'a ye lī hī it dai dī t'ī na dā ku  
 where they flew. Then his quiver he took off. Then  
 were playing

bī ye ye ī te'e' ī sil la na k'a yel ī bī ye ye dā kū 'ā 'ai hī ga xa-  
 inside intestines were, quiver inside. Then magpie took

16 yīnL del na dā kū k'a dī ga ge hī ba da te'īc cīn na dā kū xa ye  
 them out. Then now raven they watched. Then where

- |                        |   |                       |                      |                          |
|------------------------|---|-----------------------|----------------------|--------------------------|
| n ke na t'ai ye        | bil i go da na                                  | dak'u ga              | cai ti'a go          | kwe                      |
| he could start         | he did n't know.                                | Then                  | when it was          | here                     |
|                        |   |                       | evening              |                          |
| 2 n ke nat dza na      | ya t'a ye a ci at da na l'i da te'in na         | dak'u                 | d ac-                |                          |
| he went back           | toward the Then "Watch them all said. Then they |                       | him,"                |                          |
|                        | zenith.   |                       |                      |                          |
| nil i na               | da ta dzinL tsā                                 | dak'we                | na t'ai na           | tan da gōs lī na         |
| watched                | There they saw                                  | where                 | he circled. Far away | he was.                  |
| him.                   | him   |                       |                      |                          |
| 4 le' na da dja i na   | tan da si li go da lī ga                        | dō dja i              | si li na             | dak'u                    |
| Few saw him.           | Far when he everyone did n't see it was. Then   | away                  | was                  | him                      |
|                        |   |                       |                      |                          |
| k'a dī gū yē 'ai       | na ya i na                                      | dak'u                 | dja na mī hī go      | 'ai go                   |
| now snake he           | saw him.  | Then                  | bat too              | that one too             |
| 6 ya i na a ci         | ya t'a ye                                       | dō be go zin go       | na nī                | n ke nat dza na          |
| saw him. Then          | zenith  | when he could n't     | across               | he started.              |
|                        |   | be seen               |                      |                          |
| 'a ci kū yō            | ca xa 'ai ye                                    | dzil                  | dīl xīl e            | na nī                    |
| Then here              | to the east,                                    | moun-                 | black                | crosswise                |
|                        |   | tains                 |                      |                          |
| 8 bī k'e te'i ye       | da 'ai gos L'a djī i na dza na                  | 'ai                   | na kī                | na ya i na               |
| against them           | only joining of                                 | he went in.           | Those two            | saw him.                 |
|                        | cañons  |                       |                      |                          |
| dak'u dī 'al tsō       | dak'we na da de za na                           | dīc dī                | bī te'i ye           | na-                      |
| Then these all         | there they moved                                | Four                  | toward him           | camp.                    |
|                        |   | times                 |                      |                          |
| 10 da he za na         | dak'u ga ā ē ba                                 | nan za na             | n dā bī tsī          | da lā ne na              |
| camped.                | Then there to him                               | they came.            | Then his meat        | was very                 |
|                        |   |                       |                      | much.                    |
| dak'u ga               | dī gū ka  | i nī na               | 'al tsō              | gō ka                    |
| Then                   | this among                                      | he was                | All                  | among                    |
|                        | them  | giving.               | them                 | them                     |
| yīs nī na              | dak'u ga  |                       |                      |                          |
|                        |   |                       |                      |                          |
| 12 i yan ne            | be te'i dīl kī i                                | dō ya gōl nī na       | dak'u                | dī da ba te'i hī         |
| buffalo                | they asked about                                | he did n't tell them. | Then this            | Apache                   |
|                        |   |                       |                      |                          |
| te'i nīt 'a te'i la na | dak'u ga  | 'a yī bee dī          | lī jīn               | 'ai bī da ba dīn-        |
| puppy                  | they made.                                      | Then                  | that obsidian        | black that has they made |
|                        |   |                       |                      | eyes                     |
| 14 la na kwe           | ya 'ōL bī ya ye                                 | ne nl kī na           |                      |                          |
| for him. There         | brush bed under it                              | they placed him.      |                      |                          |
|                        |   |                       |                      |                          |
| na da de za gō         | dak'u dī gage                                   | tl tein               | kūme k'e ye          | na tc'i e-               |
| When they moved        | then this raven                                 | children              | camp site            | they played              |
|                        | camp away,                                      |                       |                      |                          |
| 16 jōc na              | dak'u tein nī hī                                | xa yīnL kī na         | ga ge                | 'a t'e go                |
| around.                | Then the puppy                                  | he took up.           | Raven                | smallest,                |
|                        |   |                       |                      | this way                 |

- yō ka na dā kū ga bī gā ye nai nīn L kī na dā kū ga 'a bī ka e hī  
he held it. Then to his home he earried it Then that his father  
baek.
- 2 'a bīL nī na ī yō nī ī ka na das kī bīL nī na dā kū ga dō yī ka t'ī gō  
spoke. "To find for it it lies," he said. Then the same way  
out
- yō ka na dā kū ga gōs dze' nai it tsī hī dē dn ka na dā kū  
he held it. Then the fire poker he put in the fire. Then
- 4 dīL la na gōs ts'e na ī tsī hī dīL la na dā kū ga dī bin da ī  
it burned, the fire poker burned. Then this his eyes  
yē dn tsī na bīn da ī kū' ī yē dn tsī na īs 'a gō ga dā kū ga  
he put near. His eyes fire he put near. After a while then
- 6 hwau ū n nī na dā kū ga da 'ai teī nī' 'a dla yīL nī na dō gō ya'  
"wow," it said. Then "Just puppy, you may he said. "He does n't  
have,"
- nī na yīL nī na ī nōL dī bī jī de gōL nī na  
know anything," he said. "'Inōldi,' his name will be," he said.
- 8 dā kū ga dī kwe ya nī ya na ī yan ne hī būL dān na dē ka na  
Then this there door buffalo with it he had shut up.
- dā kū ga dī na yīs tse na kwe ī dn ka gō da 'ai k'e 'a t'e gō  
Then these he killed. There when he that way only it was  
opened it
- 10 ī tsī' 'a na yī dla na Lā gō dā kū teī nī da bī ya īL na na ts'i t'i na  
meat he got again mueh. Then puppy just under went with him.  
him
- dā kū ga bī za da hī nīL na  
Then his mouth they put it.
- 12 dā kū ga dī tea gōL xeL na dī da nes djē na dā kū nā ba  
Then this it was dark. These they lay down. Then there to it  
en t'i na kwe bai īc nL t'i na dā kū dī k'e da hīL yes na dā kū  
he went. There he opened it. Then these they started out. Then
- 14 da k'a de āL tsō k'e das yīs na dā kū ya 'a gōs ya na dā kū ga  
nearly all went out. Then he noticed it. Then  
'a tci na dī kas na k'a yel ya yel gō k'e hīL yes e ī k'a īL t'o na  
there he went. Quiver he was Those going out arrows he shot.  
earrying.
- 16 dā kū bī k'a hī 'et dī na k'a hī dal le e dai ī dzī na gō ka  
Then his arrows were gone. Arrow one was left. For him  
des ī na k'e ī kin dji dā kū ī ya ne has ba ge 'ai kwe ī na tsis-  
he looked by the door. Then buffalo old one that there going on
- 18 dī kwī gō 'a t'i na dā kū ga 'a ga cī bī den eī gō ba dac n des djī-  
his knees it was. Then that one behind him on the opposite side

na te'ōnt djac gō dā kū kwe da dō ya nes t'i na dā kū da te'e  
 he was holding. Then there he did n't mind it. Then in vain

2 gō ka des ī na 'a tei yī ye sa gō bī k'a hī da 'ai na ye  
 for him he looked. There holding his arrow only one with

na na ī tsē na  
 he killed another.

4 dā kū dī ī na da za ye dā kwe ē cnL t'i na kwe na xa  
 Then this one where they were right there he went. "There for  
 camped you

k'e da ne ne yō gō djīl nī na dā kū na t'a djī gō dā kū dī ī yan ne  
 I drove them out," he said. Then back again, then (?) these buffalo

6 ka na da za na 'a na da ts'īl tse na dā kū ts'a gōs sī na dā kū dī  
 they eamped for. There they killed. Then they had plenty Then  
 to eat.

dō tei' gō ye gōs lī na dā kū ga ge hī bī ja hī a yīl nī na da ī ts'i-  
 not hungry it was. Then the raven his child spoke to. "Just

8 hī na da 'ai na be da xin na n da de yīl nī na ī na tcōne k'a  
 backbone only we will live with," he said. "Eye-balls

be da xin na n da de yīl nī na ī la dā tei' gō ye na 'a cī 'ai  
 we will live on," he said. Long ago famine was. Then that one

10 ga k'e de nc yō dā kū dō tei' gō ye gōs lī na ts'a gōs sī  
 for them drove them out. Then not famine became. Plenty to eat  
 gōs lī na 'a xa gō dza na  
 became. So it happened.

21. RELEASING THE BUFFALO. (Second Version.)<sup>1</sup>

12 ga ge na te'in ī yan ne gō ts'an des ī na 'a dā ts'īl tsan na  
 Raven it was they Buffalo he hid. Then they found  
 say. them

te'in dā kū bī gā jī djiñ kai c bī gā gōc te'īc da lī ba na te'in ya  
 they Then his house where they his ashes was just they say.  
 say. came house gray

14 dā kū bī teec ke ge lī ba na te'in ya 'a dā na te'in bī teec ke jai  
 Then his children very dirty they say. Then they say his small  
 were child

kwe tse ba djinL nī' dā kū ī ya nī da li c dji c gōl gai da le  
 there stone took away. Then buffalo crowded up plain together

16 ī ya ne lā sī lī na te'in dā kū ga ge 'a du nī' cī n da tcōe-  
 buffalo many were they say. Then Raven spoke. "Mine eye-balls

<sup>1</sup> Told by Juan Pesita.

- k'ai dē nī na dā kū ī gan bī k'ij e 'a eī k'ai de da na k'i dī  
 will be," he said. Then "Shoulders between that my fat Both  
 will be.
- 2 dī n da tcōnc k'a ye hin cī nī na te'in dai k'e de ca nL da ī  
 these eye-balls I want," he said they say. "Different you did  
 things to me,"
- nī na te'in ī ya ne bī hīc n da i kwe tse hī ca al nī' nī na  
 he said they "Buffalo those I live on there stone for me you took he  
 away," said
- 4 te'in k'a dī ā' dū ya hīc eā ya ha' ca La nī na te'in da kū 'a'  
 they "Now I cannot eat you cause me," he said they say. Then  
 say.
- ke'n sī nau 'a ca La nī na den te'i na ha dī cai nī na te'in 'ai yā  
 "Poor you make he said. "Starving I go he said they "That  
 me," about," say. is why
- 6 da ha da eīL xe ī tsī' 'ic n de nī na te'in  
 whatever is killed meat I eat," he said they say.

## 22. THE ORIGIN OF CORN AND DEER.

- bī ka dje 'anL ts'i s dau yīL na 'aj na dā kū 'āL tsō  
 His turkey small one with him they two went. Then all
- 8 da bī da dzō na dā kū bī k'e hī ba ī la na ī te'i na 'a eī 'āL tsō  
 he lost in gambling. Then his folks for gathered property Then all  
 him again.
- na bī da dzō gō dā kō te'i yīL xe na na bī da dzō gō dā kū ga dī  
 when he lost, then they tried to kill because he lost Then these  
 him it.
- 10 saL dī ba be das yes L'ō na dā kū na dza na dā kū ga yī nēL ī na  
 tipi for him they tied Then he came Then he saw it.  
 poles (property) to. home.
- in de da na na cīc jōj nī na dā kū bī ka dje hī na na dī t'i na  
 "Now I will play hoop he said. Then his turkey was walking  
 and pole again," around.
- 12 dā kū bī ka dje 'a bīL nī na eī ka e bīL nī na dō he ke'n sin nau  
 Then his turkey spoke to him. "My it said, "not wisely  
 father,"
- 'ai nin zī na dī 'āL tsō nan dat dzō gō n yīL xe bīL nī na  
 you have This all if you lose they will kill it said.  
 thought. you,"
- 14 dā kū ga n ke n ya na kwe kū n lī ye ka l'a hī ya na dā kū ga  
 Then he started There to a by the he came. Then  
 away. stream bank

teic da hō ye ī'a na da kō tse nīl ye ye n tsel na dā kū tree fine was standing. Then ax with he chopped. Then  
 2 dāl ts'os dau na gō dzī na dā kū cai ī'a na dā kū yī ts'ā just a little was left. Then it was evening. Then from it na des dza na dā kū yīs kā gō ya na na dza na da dō bīnī 'alnī he went home. Then when it to it he came again but its scarf was was morning not cut.  
 4 na ye na n tsel na kū dau da 'āl ts'os dau na gō dzī na be ca na He chopped So large just small was left. The sun again.  
 na t'a na na des dza na na yis kā gō ya na na dza na ye na n- went down. He went home. It was morning to it he came He chopped when again.  
 6 sel na dā kū 'āl ts'os dau na gō dzī gō be ca na na t'a na dā kū it again. Then little when was left the sun went down. Then na des dza na yis kā gō ya na na dza na dā kū da dō bīnī 'alnī na he went home. When it to it he came Then not its scarf was was day again. cut.  
 8 dā kū yes lī na dā kū kū cī tse nān t'i cī 'a cī teac tei- . Then he stood by it. Then here roek stood as a Then Teacteī- wall.  
 yāl kī du bī tei' xa dzī na bīl nac 'ac bīl nī na cī tei' dī na yalkidn to him spoke. "My companion," he said, "it is my tree.  
 10 ya ka ba na he dai bīl nī na dā kū bīl nac 'ac dī be tei' nīc sī a Why do you keep he asked. Then "My eom- this because I want coming to it?" panion, to use it  
 ba na hec dai dā kū ga ha de ca' qān dle bīl nī na dī kū i xa ya to it I keep Then "What will you he "This water down coming," do with it?" asked.  
 12 be dīc eai dā kū ga die dī yīnes djac gō bai k'es nīl nī na with it I will go." Then four times when he made for he cut it off. motions him  
 da bī k'e gō sī ki da bī k'e gō bai k'es nīl nī na dā kū sīl da Just his length helies just his length for him he cut it off. Then end to end  
 14 nai yīnl sī na da dō qān t'e gō īl da na yint tsī na he put it up. Not it was like end to end he put it.  
 dā kū bīl nac 'ac dān dī tei' nl qī teic da yīl kal ī 'āl tsō Then "My com- [just you hire trees those that peek all." panion,  
 16 dā kū tc'i yōs sī na tsī de teic da yīl kal ī dā kū bī k'e ī Lan- Then he hired birds trees that peek. Them to him they all das lī na dā kū bī ye ye da sī nl kal na yī gac n jōs na bī ye ye were to- Then inside they pecked. They dug through inside of gether. it

- 2 dā kū ye ye hī ya na dā kū dō bī k'e na dā kū dic dī il n da  
Then in it he went. Then it was not his Then four times from  
size. each end
- bai ga na sn jōc na dā kū bī ye na na dza na dā kū ga da bī-  
for they dug through Then in it he went again. Then it was  
him it.
- 4 k'e na dā kū 'ai yōn 'ai teī yōs ī n 'āl tsō yī ka yīs nī na  
his size. Then these beads those who had all among he gave.  
helped them
- dā kū ga da qñ tcac teī yaL kī dn da qñ tein na yōs ī na  
Then that one, Teacteīyaikdn just him helped him again.
- 6 dā kū ga dī dlā'ī ye bai dnL kō na bac dje' il te'i cī bai  
Then this foam with for he smoothed Spider at each for  
him it. end him
- da de nL ī na k'a dī cī ja bīL nī na n 'ō dī dīc dī gōye' na gō-  
closed it up. "Now, my he said, "before four bad are  
child," you times things
- 8 des t'i bīL nī na dā kū dīc dī yī nes djac gō kū ye ye bins sī na  
in a he said. Then four when he had water in it he tossed it.  
line," times made motions
- dā kū kū i xa ya bīL n ke n ya na dā kū ga xa ya ye kū  
Then water down with he started. Then downstream water  
him
- 10 na mas e da 'a e bīL na ga 'ōL na dā kū Ga xa ya e bīL nai dn-  
whirled there with it floated Then down with it went  
him around. stream him
- teī na dā kū kū gōs da des lī bīL n kes n sī na 'a cī xa ya ye  
again. Then water flowed down with it stuck. Then down  
him stream
- 12 bīL nai dnL cī na 'a cī xa ya ye dja n bīL gōs ts'a yis t'e na  
with he made go. Then down Pueblo with shore pulled it.  
him stream Indians him
- 'a cī da bīL ka na yinL t'e na 'a cī xa ya ye bīL da na-  
Then just with he put it in the water Then downstream with many logs  
him again. him
- 14 gōs el na 'a cī ga xa ya bīL n ke n ya na 'a cī xa ya djī  
floated around. There down with it started to go. There down  
him stream
- bīL gōs ts'a gōs el na dā kū da tc'e dai ī gai gō bīL sī ka na  
with shore it floated. Then in vain he was trying with it lay  
him to get out him
- da 'a e dā kū ga yī ye xa ya na  
right there. Then inside he got out.

- 2 dā kū da sā e xat dī gai na dī ka L'ai ye q̄ k'ec dō la na n zī gō  
Then right he went up, this bank something to he was  
there plant wishing for.
- dā kū ga naL e le yō tei na bī tsanL ts'ōs i yen dī ke na yī nōc  
Then ducks he caught. Their fine he lay in when he  
feathers had pulled
- 4 gō a cī yil gal dā kō bī djat sit dī xai yī zō na ye k'a  
them Then he ate Then their sinew he pulled out. With arrows  
out. them.
- q̄l t'a na dā kū ye k'a q̄s t'a na  
he commenced Then with arrows he feathered.  
to feather.
- 6 dā kū dī i be yis ka na dā kū ga cai q̄ a gō da gō n tsō i yī  
Then four days passed. Then when it was where it was  
evening yellow
- ai bī ke'djī cī a cī bī ka dje n xa ya na kwe ben la na dā kū ga  
that behind he Then his turkey came out. There he came to Then  
him stood. him.
- 8 kwe ka L'a ye bīL na djī ae na bī k'ec dō la na bī djīL nī gō  
there river border with they too went "Something I plant," he was saying  
him around.
- bīL na djī ae na  
with him they two walked.
- 10 dā kū a gōL nī na cī ka e gō dm̄L kō gōL nī na dā kū  
Then it spoke to "My smooth off he said. Then  
him. father a place,"
- gōc nL kō na dā kū kū gū n da a dī nī ye gō n na dal na  
he leveled it. Then this way when he made himself he walked  
about.
- 12 q̄l tc'i cī n na dal na dā kū ga ca xa 'ai cī n djī n denL dīs na  
From dif- he came. Then from the east there he ran.  
ferent ways
- na dā da cī nān a gō ga yin la na dā kō ī cō na na dza na a cī  
Corn black in a row made for him. Then from here he came.
- 14 da L'i djī e ken a gō ga na yī dla na ea q̄ ai cī na na dza na a cī  
Blue in a row he made. From the west he came. Then
- na dī des dīs na dāL tsō ye ken a gō ga a yin la na dā kō  
he ran. Yellow corn in a row for him he made. Then
- 16 q̄e dō na dī des dīs na a cī dal ka gō ga a yin la na dī  
this way he ran. Then various for him he made. This  
colored

- dal ka gō ga a yin la na k'a di dī k'a dā ī k'e dn le gōl nī na  
 various for he made. "Now this now you plant," he said.  
 colored him
- 2 dā kū ī k'ec n la na dal ka gō dā kū ga k'ec u la na da le e  
 Then he planted it, various Then he had planted One  
 colored. it.
- be yis kā gō xa n t'a na dā kū na kī be yis kā gō bī t'ā na kī  
 when day it came up. Then two when days its leaves two  
 passed passed
- 4 sī lī na dā kū ga kai ī be yis kā gō da xa dā n tsa na  
 became. Then three when days passed already it was pretty large.
- dā kū ga dī ī be yis kā gō bī tsī la dai na da hī ba na dā kū  
 Then four when days passed its tassel was brown. Then
- 6 ka dje n ge L'a ba na gō dī n de na  
 turkey its border went around gobbling.
- dā kū dī ī tsān ts'ōs ī bī ye ī te'in dī ke na dā kū ga a ga ne  
 Then this fine feathers in he lay down. Then over there
- 8 tse da sī la na ca xa ai djī a ga ne kō' ts'inL tsa na dā kū ga  
 rocks stood in a East over there fire he saw. Then  
 ridge.
- yis kā gō da kwe dī ya kō ye n'a da ī ke' da e gō dī na dō xa e  
 when it was there he went, fire had even tracks were none. Nowhere  
 day been
- 10 kō na dā kū ga tcīc īL ts'ā dal gī djī ea ī a gō dā kwe na na-  
 was fire. Then stick each way forked when it was there was fire  
 evening
- kō na dā kū ai tcī tcī īL k'e dal gī djī ī ts'ī tsī na dā kū gō ts'is-  
 again. Then that stick forked he stood up. Then he marked  
 with his
- 12 īs na sīs da gō tcīc īL k'e dal gī djī bī k'i jī ye kō na dā kū  
 heels when he sat. Stick forked between it fire was. Then
- na yis kā gō dā kwe nas des dza na a na dzint dza te'e na na nes-  
 when it was there he went. There he came, in he looked,  
 morning again vain
- 14 ka na ī ke' e gō dī na na dzint dza na dā kū ca na na t'a na  
 Tracks were none. He went home. Then sun went down.
- dā kū da a cī nas nes da na dā kū da dā kwe na na kū na  
 Then right there he sat again. Then right there was fire again.
- 16 yis kā gō nas des dza na dā kwe kō ye ī a e da ī ke da e na gō-  
 When it he went there. There fire there even tracks were not  
 was morning
- dī na na dzint dza na  
 again. He went back.

- dā kū ca na dān da nes t'a na na t'ū din da dā kū da le  
Then the corn was ripe, tobacco too. Then one
- 2 di īl īs dīs gō ī de yes L'ō na dā kū kai yīs kā na ca na na t'a na  
this when he had he tied on to Then three it was Sun went down.  
rolled it, himself. days.
- ī t'a da a kū na dā kū dā kwe nas des dza na a e a kwe  
Still there fire was. Then there he went. That place there
- 4 tc'e kīne sī da na kō k'en lī ye dā kū bī bis dle ī ka nai gīs na  
girl was water where Then deer its hide she was rub-  
sitting flowed down. bing in water.
- dā kū ga dī m bec n la na dā kū dō ga ī na dā kū nL t'ān ne  
Then this he came to Then she didn't Then sieada  
one her. see him.
- 6 dzī sōs ga he nt ka na dā kū be dzis L'ī na dā kō dī dzī sōs ī  
flute he loaned him. Then he stood by her. Then this flute  
bīs des nī na dā kū ga ka nai ī gīs n n yīl n denL nī na dā kū  
he blew. Then she rubbed in water with she held her Then  
it hand still.
- 8 ī yes ts'a na dā kū a L'ō hī ī ya ye gū kān t'ān dī ka na dā kū ga  
she listened. Then there the grass under she looked for it. Then  
da te'e na nes ka na ka nai ī gīs gō na des da na dā kū ita bīs-  
in vain she looked. Rubbing in she sat again. Then he blew  
water
- 10 des nī na dā kū gū ka na na nes ka na da te'e gō ka na nes ka na  
it again. Then for it she looked again. In vain for it she looked.  
kō cī be ts'īs L'ī gō dā kū ga bī te'īe na bīs des nī na dā kū da dn-  
Here he stood by her. Then toward he blew it again. Then she  
her
- 12 ya na dā kū da bī ke' dae n ya na gōnL tsa gō dā kū ga kwe  
went. Then right behind he went, when she saw Then there  
her him.
- tse da dīl kō e kwe xa yin la gō da kwe ye ī ya na da bī ke'  
rock it was smooth there when it right she went in. Right behind  
opened there, her
- 14 ye te'in ya na gō k'a hī da tea ic kī ye da ts'īs ī na ī da kwe  
he went in. His arrows by the door he put up. In there  
kō ga na ye gō ye dā kū īs dza nī hī has ba gā ī sit da na dān da sī  
was a tipi inside. Then the woman very old was sitting Immedi-  
ately there.
- 16 da dīl wō na L'ō teī  
she ran outside.
- dā kū ga xas kī yī hī nat dza na dā kū dī na t'ō dī hī dān da sī  
Then the old man came home. Then this tobacco immediately

- 1 i ya dn ī na dā kō na t'ōs tsē hī yī ye yī nīl na na īL-  
he picked up. Then pipe in it he put. He was
- 2 t'ō xa ye dī yōL na ga nan nīc t'ai naL nī<sup>1</sup> gōL nī na dō da  
going to with he blew. "I pass it to him does he he asked. "No,"  
smoke
- bī djīL nī na īc dō hī dā ka he gōL nī na dī dn nī dāL e gōc ī  
he replied. "I am surprised," he said. "This earth entirely I have  
seen,"
- 4 gōL nī na xa cī na din de gōs li gōL nī na dā kō na t'ōs ziz  
he said. "Where people have come into he asked. Then tobacco bag  
existence?"
- Le<sup>e</sup> ya na dn ī na dā kō na t'ōs tsc hī Le<sup>e</sup> yī ye na yī nīl na  
another he took up. Then pipe another inside he put it.
- 6 na īL t'ō na gō yōL na ga na nīc t'ai naL nī gōL nī na dō da  
He smoked. He blew "I pass it to does he he asked. "No,"  
smoke. him, wish?"
- bī djīL nī na dā kō Le<sup>e</sup> yī ya na dn ī na na t'ōs tsc Le<sup>e</sup> yī ye  
he replied. Then another he took up. Pipe another inside
- 8 na yī nīl na Le<sup>e</sup> na t'ō zīz ī ya na dn ī na yī ye na yī nīl na  
he put it. Another tobacco bag he took up. Inside he put it.
- dā kū ye gō yōL na ga na nīc t'ai naL nī gōL nī na dō da  
Then he blew with it. "I pass it to him, does he he asked. "No,"  
want?"
- 10 bī djīL nī na  
he replied.
- dā kū ga na t'ū dī gc hes l'ōn n dī ye te'in la na dā kū  
Then the tobacco he had tied on that with he did it. Then
- 12 na te'īL t'ō hī yīs tea'na ca na tc'ōL t'al nī na dā kū ba  
that he smoked he smelled. "Pass it to me," he said. Then to him
- na enL t'a na dā kū ga ī yīc gīc na bī dja dī na ī na del na dā kū ga  
he passed it. Then he breathed His legs it was straightened Then  
it out. out.
- 14 bī ke L'a ye be ba da djī yōL na bī la k'e ye gō be ba da djī yōL-  
the soles of with for he blew The palms of with for he blew  
his feet him against. his hands him against.
- na dā kō na hī dīL tsa na dā kū dī na hwō dī nī gō nai dīL tsa-  
Then he commenced Then "That is good," saying he got up.  
to get up.
- 16 na dō ī cī xa cī 'a djīL ī cī La ne gō dja īL na nī na  
"Why not where he brought it much he bring?" he said.  
da cai na bī djīL nī na  
"Just that there was," he replied.

<sup>1</sup>The old man, prospective father-in-law, uses the third person in addressing the young man as is the custom with the Apache.

- 2 dā kū ga ga n ka na ī ts'ai ī ye da le dī ī tc'i īm de na  
Then for she put Dish in it one time he swallowed,  
him down.
- dā kū ga kwe bī ts'ā n ke na dzint dza na gō k'a hī ya na en ī na  
Then there from them he started home. His arrows he took up again.
- 4 L'ō ye da le dī gō ke na dā kū ga n a gū ka dje ba na dzint  
Outside just one his track Then there his turkey to he came  
was. him back.
- dza na dā kū ga yī dā ī ba en ya du da'a na n da da gōL ka na  
Then his corn there he came place only that they tracked him.
- 6 dā kū ga gū ka dje ba na dzint dza na gō ka dje e gī ge neL dži  
Then his turkey to him he came back. His turkey was afraid of  
him.
- na dā kū ca ī a gō na t'ō dī na kī bīL ī dis gō ī de na ses L'ō na  
Then when it was tobacco two when he he tied it on,  
evening rolled
- 8 dā kū ī e ba na dzint dza na dā kū ba dī ye na dja dla na dā kū bī ts'ā  
Then there to he went again. Then for this with he made again.  
him him
- na īL t'ō na Le gō ba dī ye na dja dla na dā kū bī ts'ā  
He smoked Another for this with he made again. Then from  
again. him him
- 10 nas des dza na yīs kā gō dā kū na kī dī gō ke na L'ō ye ūc dō ī  
he went back. When it was then two places his track outside. "I am  
morning was surprised,"
- dan ka he gōL nī na dā kō ca ī a gō ba na dzint dza na k'a dī  
he said. Then when it was to he went again. "Now,"  
evening him
- 12 ūL yīs dis gō dja ūL na a cī ī ai na yīL t'ō na dī na hī xwō t'ī  
when he had he gave it to Then that he smoked. "This is good,"  
rolled it him.
- nī na dā kū kō ī a ye na dzint dza na  
he said. Then to the tipi he went.
- 14 dā kū gō ka dje lū da'an da gō uai it t'i na ge neL dži gō  
Then his turkey far away went because he was  
afraid of him.
- dā kō cai ī a gō dā kwe nas dez dza na die dī ūL ī dis gō  
Then when it was there he went back. Four times when he rolled
- 16 dja ūL na na djinL t'ō na dī na hī xwō t'ī nī na  
he gave him. He smoked it again. "This is good," he said.

dā kū yīs kā gō sin de da tc'e kī hī dā k'e djī bīL nac dece  
Then when it then the girl to the with they two  
was day garden him went.

2 t'ac na kū ī da bī ka' ye īL le na djint t'ac na dā kū na dā hī  
Water right on top side by they two went. Then corn side

Lā gō yī jīj na na t'ō dī n da Lā gō a gō dla na dā kū n ke na-  
much they Tobacco too much they made. Then she  
gathered.

4 yī gīna dā kū ke ī da yī dīnL deL na kū bī ye ye La na djīL-  
carried Then moeca- she took off. "Water in one can  
home. sins

dai le nī na dā kū bī k'e hī na dā yai n yī na da hō ye he  
she said. Then her family corn to she "It is fine,"  
them brought.

6 nī na dī bī hī bīL īL kīs gō te'i yā de da hō ye nī na dā kū ga  
he said, "this deer with mixed they will "Fine," he said. Then  
it eat."

bī hī ga yī sī yī na bī hī dā kū na dā n bac n ī na dā kū dī  
deer to him he gave deer. Then corn he gave him. Then these

8 bī yī nīL t'a na sāi īL tsō gai ī ī na  
deer he raised these all he gave him.  
xas kī yī hī dī nī de yī nīL t'ā ne bī jī na n(da) kō gān gō-  
The old man game animals raised his name That one to  
was.

10 te'i yīL ka na dai hī qān qāt dīL de yes el dī bī jī na  
him went back and that one he floated down his name was.  
forth

dā kū ga bī hī k'e das kai na dā kō tc'e kī ī bīL n ke en da na  
Then deer went out. Then woman with moved the camp.  
him

12 dā kō gōs bī sāu djin la na dā kō bī hī īL tsō da yīnL tōc na  
Then brush fence she made. Then deer all they ate  
i tā i Le gōs bī sā nau djī dla na ga na da yāL tōc na dā kō  
the leaves. Another fence she made. They ate it off for her Then  
again.

14 tc'e kī ī gōs tse na ī tsī ī ye da yōnL līj na bī a ge īL tc'i yīL mī na  
woman fire poker with she struck them. "Deer ought to she said.  
smell,"

dā kō da can da gō bī ts'ā kai na na yīs kā gō da yō gō gō bī ts'ā  
Then quite far from her they went. When it was further from  
day again her

16 kai na ī gō sāi hī bī te'i ye bī ts'ā das kai na  
they went. Canyon toward from her they went away.

- dā kū ga bī ka dje hī dzīL da n 'a ye din de n de da xin da  
 Then his turkey "Moun- you go. People will live on you,"  
 tains
- 2 yīL nī na dā kū tc'e kī hī teī'be yīnL xī na dā kū kwe ca xa 'ai ye  
 she said. Then the woman was hungry. Then here east  
 n ya na eī ja je xa ye i da sa' kai i LEL de 'c yīL nī na kwe  
 she went. "My ehil- where have you gone having horns she said. There  
 dren alike?"
- 4 ea dī 'ai ye na nat dza na i ka gō n den na i LEL ts'is sī xa ye  
 south she went again. For she shouted. "Having bodies where  
 them alike"
- i da sa' kai yīL nī na gōe te'ic dī cai i 'ai ye na na dza cī ja je  
 have you she said. "This way." West she went. "My  
 gone?" children,
- 6 xa ye i da sa' kai i LEL tse'c yīL nī na gōs te'ic dī yīL nī na kwe  
 where have you having tails she said, "This way," she said. Here  
 gone, alike?"
- na na dza na na xa kō se ye eī ja je xa ye i da sa' kai i LEL dja e  
 she went again north. "My ehil- where have you having ears  
 dren alike?"
- 8 yīL nī na gōe te'ic dī yīL nī na  
 she said. "This way," she said.
- dā kū ga n 'a cī k'e da n des n de na ca xa 'ai cī 'a cī gō  
 Then from there they ran out, east too from
- 10 k'et da n nes n de na bī k'e i la das lī na ca i 'ai cī gō k'e da n  
 they ran out. Around they were From the west too they ran  
 her gathered.
- nes n de na bī k'e i la das lī na na xa kō se cī gō k'e da n den n de  
 out. Around they were From the north too they ran out.  
 her gathered.
- 12 na bī k'e i la das lī na dā kō na yīL tse na lā gō na yīs tse na  
 Around they were Then she began to kill. Many she killed.  
 her gathered.
- k'a dā dzīL da n 'a ye dā kwe ke ga t'i de yīL nī na din de  
 "Now moun- you go, there you shall live," she said. "People  
 tains
- 14 na xe xin da de yīL nī na 'al teī de gō din de na xe xin da de  
 will live on you," she said. "You will smell too. People will live on you,"  
 yīL nī na dā kū 'a gai gō na dā da 'ai bī dā' sī lī na  
 she said. Then that too corn just that their corn became.

23. THE ORIGIN OF CORN AND DEER. (Second Version.<sup>1</sup>)

na tc'in bī ka dje ja yīl na 'ac na te'in 'a cī dī kō i kōt tsō i  
It is told. His small with they two it is Then this stream Rio  
turkey went around said. Grande

2 xai ya n 'ac na te'in dine dī bī ō gō ye' da gōs 'an na te'in  
down they two it is said. Four before bad were situated it is  
went times him things said.

xai ya ye gō ts'ac 'ac na ā a sī ke na  
Down stream they two went out. There they sat.

4 dā kō bī ka e hī 'a bīL nī na cī ja je dī na nī da gō ye n t'ac  
Then his father he spoke. "My child, this land nice we have  
come,"

gōL nī na ī ya da ī k'ec dō la' nī na ka e dā kō na dā' n da'  
he said. "Some- I plant," he said. "Father, soon eorn for you  
thing

6 'au dīc LīL yīs kā gō dā kō gō dnL kō gōL nī na dā kō gōc nl kō na  
I will make. Tomorrow then you level he said. Then he leveled  
a place," a place.

dā kō gō dīL kō 'e n ya na dā kō ca xa 'ai cc n denL dīs na  
Then to the level place he eame. Then from east he ran.

8 da cīn n 'a na 'ai jin la na ca dī 'ai cī na denL dīs na da Lī dje  
Black in a row he made. From the south he ran. Blue  
na n 'au 'ai jin la na ca ī 'ai cī na na dza na na dī des dīs na  
again in a row he made. From the west, he went again. He ran back.

10 dāL tsō yc na n 'a na 'ai yin la na na kō ze ya cī na na dza na  
Yellow corn again in a row he made. From north, he went again.  
na dnL dīz na na dā dāL ka gō n 'au 'ai yīn la na k'a dī cī ka e  
He ran again. Corn various colored in a he made. "Now, my  
row father,

12 k'a dā ī k'c dn le gōL nī na dā kū ī k'e dn la na dā kō 'a' ya na-  
now plant it," he said. Then he planted it. Then he  
gō tc'i na dā kō na dā yī nes t'ān na na t'ū dī gō  
made many holes. Then corn he raised, tobacco too.

14 dā kō na'ndē ye kō' da Lī tcī gō yinL tsān na xa cī na' din de  
Then aeross fire blazing he saw. "Where people  
gōs li' gōL nī na dā kū 'a' yīs kāñ' ā kō' da Lī tcī e 'ān ya na  
exist," he said. Then next day there fire was blazing he came  
there.

<sup>1</sup> Told by Juan Pesita.

- din de da et dī na tea na gōL xel gō dā ā e kō da na Lī tē na  
People were not. When it was dark right there fire blazed again.
- 2 yīs kā ā na na dza na dīn de da et dī na dā kō bī gā ye nat-  
Next there he went. People were none. Then his home he went.  
dza na dā kō tea na gōL xel na īt'a da a kō na yīs kā da a  
Then it was dark again. Still there was fire. Next day there
- 4 na na dza na n dā kwe te'ē ki ka na īgīs na bī ts'ā n ke na dza na  
he went. Now there woman was rubbing From she started.  
(hides) in water. him
- dā kō da īke'ye' n ke n ya na dā kō ye na dza na da īke' yī ī ya na  
Then right after he started. Then she went in. Right he went in.  
her
- 6 dā kō bī ka e bī te'i' xā dzī na dā kō na t'ū dī ba yī ī na bī ca  
Then her father to him spoke. Then tobacco he gave him. Fawn  
bī na t'ōs ziz dā kō dō gōL n jō dō na djinL t'ō na da le dn  
his tobacco bag. Then not liking it he did n't smoke. Once
- 8 na djinL t'ō na  
he drew smoke.
- bī ts'ā k'e na dzint dza na gō gā ja na dzint dza na gō ka dje n  
From him he went out. His little he went back. His turkey  
home
- 10 ge nīL dzī na dō gō t'a nat dai yī ka t'i na nL tō (t)eī ka e gōL nī-  
was afraid of He not come close he wanted. "You my father," he said.  
him. smell,
- na dō da au nL tēi ya au nīL tein gōL nī na dā kō na dā ī dī ī  
"Not, you smell as you used to he said. Then corn four  
smell,"
- 12 k'e cīn kī na ba ent djē na dai ya bīL gō jō hen na dā kō na t'ō ziz  
he broke off. To he gave. He liked them. Then tobacco  
him bag
- gō te'i' nai nL tsōz na da le dī na djinL t'ō na bī ts'ā k'e na dzint-  
to him he passed. Once he smoked. From him he went out.
- 14 dza na gō gā na dzint dza na dā kō gō ka dje n dō gō t'a nat dai  
His home he went back. Then his turkey not come near  
yī ka t'i na danL tū e gōL nī na dā kū yīs kā ba na dzint dza na  
he wanted. "You smell," he said. Then next day to he went again.  
him
- 16 na dā ī lā gō tc'a yēL na ba na dzint dza na dā kō din de  
Corn much he carried. To him he went again. Then people  
da bīL gō jō hen na na dā ī lā ba en yī na dā kō sīn de da  
were glad. Corn much to him he carried. Then now

- ga dn̄ ī na ī L'ac gī de yīL ga' dn̄ ī na bī tsō bī tsī ī dā kō  
he gave him. Loin meat with he placed buck its meat. Then  
beside, deer
- 2 ī te'i ya na dā kō dī na t'ō dī ts'īn nes t'a ī ba en ī na dā kō  
he ate it. Then this tobacco he raised to him he gave. Then  
dā t'ā yīL yīs dīs na dī na hwo t'ī nī na nai īL t'ō na bī ka e hī  
corn with he rolled it. "This is good," he said. He smoked her father.  
leaves it it,
- 4 dō īchī La gō te'a' qīL<sup>1</sup> nī na dī da n jō ī gā cī nas des dzaū Lā gō  
"Why much he he "This is From when he comes much  
not bring?" said. good home back  
te'a' qīL de' na t'ō dī  
he will carry tobacco."
- 6 gō gā ye na dzint dza na dā kō a gōL nī na te'i kī bī ka e  
To his home he came back. Then he said it, woman her father  
a gōL nī na yīs kaū bī te'i mas des dza na bī ca na t'ōs ziz  
he said it. Next day to him lie eame. Fawn tobacco bag
- 8 bī k'e gō na t'ō dī bī tc'īs des ī na ba en ī na dan jō ye  
full tobacco he carried to him. To him he gave it. "Very well  
a te'it t'ī nī na dā kō te'ē kī bīL nas des t'ac na dā kō īn de da  
he did," he said. Then woman with they two went And then  
back.
- 10 dā kō na dā ī Lā gō ba en yī na dā kō gō a gōs lī na  
then corn much to him she carried. Then her hus- he be-  
band came.
- dā kō da xe hn zī na  
Then he was gratified.
- 12 na' xī gō da ya da hī t'ī gōL nī na k'a dī gōL nje ū dīL xīL<sup>1</sup>  
"We too something we he said. "Now, hunt Blind black  
have," with him."
- cī dje cī n gō nL kī na dā kō n a cī gō te'i ī ye sa na n dā  
where it lay he placed him. Then from there to him it came. Then
- 14 bais k'i dī dā' gōL ha ya na ū da L'i djī da cīL dje'e na gō nL kī na  
fox in- it came out. Blind blue where it lay he placed him  
stead again.
- n dā bai tsō dā' gōL ha ya na dō hī dōnL t'ō gōL nī na ū Lī tsō ī  
Then wolf in- eame out. "Do not shoot," he told him. Blind yellow  
stead
- 16 da cīL dje jī na nes da na n dō ī tsō da' gōL ha ya na k'a dī īn de da  
where it lay he sat again. Large instead went by him. Now then  
panther

<sup>1</sup> The oblique discourse again between relations-in-law.

- ō dī sō zī da cīL dje jī na gō nīL kī na dā kō īn de da dic dī  
blind variegated where it lay he placed him. Then "Now four times
- 2 bī nL djac n'a cī na te'i' dā kō dic dī bīs nes djac na dā kō  
make From toward Then four he made motions. Then  
motions. there you."
- cnL t'ō na dō hīnac īgō na ai k'e gō da dīL wō nī na n dā kwe  
he shot. "I wounded it, that way it ran," he said. Then there
- 4 t'a djī bī tsī gō sīL kī na sīL kī e ya n ya na dā kō djū na cī  
back- it head it was lying. Where he came. Then sun  
ward
- yī te'i' ye n dai ye cō na dā kō īn de da yīs t'as na dā kō bī ye hn  
toward he turned it. And then he cut it Then his brother-  
open. in-law
- 6 ya ye sī na n īs dle de ya n nīL na n ke n yī na bī ye  
for he killed it. "Your hide To he gave it. She carried it. His brother-  
him will be." him in-law
- bī a' ya n yī na  
his wife she carried it.
- 8 dā kō ba da nī xas kī yī īe xe n zī na k'a dī cī da cī na ye  
Then his father- old man glad he felt. "Now I too my goods  
in-law
- ca nīL ī gōL nī na dī nī dī yīnL t'a ye bīL ye jīn 'ac na dā kō  
for look he said. Game where he with they two Then  
me at," animals raised him went in.
- 10 bīs ya da Lā de na dal Lā de dī t'ā e ba en ya na dā kō ai  
fawns were very Very many where to he came. Then that  
many. raised them
- gō na ye' ga yīn dla na gai n ī na k'a dī dī dāL tsō beñ k'e gō nī  
his property he made for To he "Now this all take charge  
him. him gave it. of,"
- 12 gōL nī na bī hī āL tsō dīn da ye' bī djīL nī na nī da da gōs 'au  
he said. "The all is your he said. "Earth  
deer property,"
- bī hī be dac' ī da de gōL nī na gai n ī na dā kō bañ ke en 'ac na  
deer will live on," he said. To he gave Then the two went  
him them. ahead for them.
- 14 dā kō dai ī k'a e bas n des ke na ī a e des nL dje na dā kō gū k'e  
Then on the hill they lived There she built a fire. Then by her  
for them.
- ī La das li na yīs kā ye bī t'ā i āL tsō da yīnL tcōc na te'i kī  
they all were Next day the leaves all they had eaten. Woman  
gathered.

- dō bīL n jō na qan dai ye na nai dit tī na da ha t'en da da bī tcī  
 did n't like it. Far away she drove them. Nevertheless to her
- 2 n da dī kai na dā kō 'a' di be yez ka na dō bīL n jō na dā kū 'a'  
 they came. Then four days passed. She did n't like it. Then  
 teī cc ye yōi lij na gōc tcīc ba dai gas sī li gō tc'e qan dai ye  
 stick with she struck Ashes they scraped when in vain far away  
 them. away it was
- 4 na nai nt tī na cīl hī ye nī na da ha t'en da da bī tcī na dī kai na  
 she drove them. "I am she said. Nevertheless to her they came  
 tired,"
- dā kū 'a' bīL gō den nī na dā kū 'a' gōs dze nai tsīc ye bī tcīc nān-  
 Then she was angry. Then fire poker with their noses  
 above
- 6 cīc yī nl xal na bī'a ge ūl tcī yīl nī na dā kū 'a' qan dau  
 she hit them. "Deer always smell," she said. Then far  
 bī ts'ā dai hīs dō na da ha t'en da da ba na na kai na cī nī  
 from her they stopped. Nevertheless to her they came. "My mother,
- 8 dō na xōnL līc ne da n dlīc xa na tsī nēl t'e k'a dn kai bīL nī na  
 do not hit us. We like you. No one like you we can find," he said.
- cī tīc ke cīl na cō dc dā kū 'a' bin ca na kī ba nānL 'ac na  
 "My I like you." Then fawns two to her came back.  
 children,
- 10 k'a dī a na dīc tcīc 'a xa gōn t'e bīL nī na bī nīc 'a bīL nī na  
 "Now I let you loose this way," she said. Their said it.  
 mother
- Lā gō cī da nai īnī bīL nī na da ha t'en da dī i ba na na kai na  
 "Many (?) she said. Nevertheless four to her they came.
- 12 dīc dī na L n dīc bīn sī hī gōs bī 'āl tsō ca 'āl dī gōL nī na 'ai yā  
 "Four staying with us fence all for you she "That  
 times me destroyed," said. is why  
 dā kō da xae tī yē na dīc tcīc gōL nī na k'a dī cī tīc ke na dīc-  
 now way I want it I let you go," she said. "Now my children I let
- 14 tcīc yīs kā dī ba na kai na na dīc tcīc da dī dī k'a dī dā kō  
 you Next four to came again. "I let you just to-day. Now then  
 go." day her loose
- ea dī 'ai hī bī tcīc ye da xa tcīc n da kai de bīL nī na 'ai yā  
 south toward as far as go," she said. "That  
 you wish is why
- 16 da 'ā nde na na dī kai na et dī cī gō Lī tcī gō na xa 'ac La'  
 just that way you go. Your dress summer-time red I made you.  
 dañ k'e gō da Lī jī gō xai īL ts'a ye gō dīL xīL gō dā gō Lī ba gō  
 Fall-time, blue, middle of winter dark, spring time brown.

- n kee gan gō lī jō' n tčē la' lī jī gō n de' ī gō n dja' gō n nī gō  
 Your hoofs black, your nose black, your horns, your ears, your face,  
 ends
- 2 n gō ī n ga lī gō n tse ī n L'a gai ī gō dāl tsō da nēl t'ē na na  
 your your gait, your tails, your white all pretty for  
 teeth, hips, you
- I made. Your eyes coals for I made. With you may Now all  
 too you them see.
- 4 be xan die la' da nēl t'ē  
 I put on you looks well."

## 24. THE SUPERNATURAL PERSON IN THE LAKE.

- ī la dā is dza ne dja bī ja jī yel ya nīna dā kū ye dn yīna  
 Long old woman her son present to she Then he became  
 ago him gave, supernatural.
- 6 dā kū gōL gai ye n ke na da za na n da he za na na de za na  
 Then plain they moved camp. They stopped. They moved along.  
 n da he za na te' ī gō ye gō ī le dze e da' ai na da te' ī yā gō kal dai-  
 They arrived. When they (a plant) that only they were (a plant)  
 were starving eating.
- 8 gō' ai gō' da te' ī yā gō' na hī ze na te' ī gō ye gō' dā kū ga  
 that too they were eating they camped when they Then  
 about were starving.
- īs dza ne dja hī bī ja jī ya n ya na cī ja jī yīl nīna tēm ye-  
 old woman her son to him she gave. "My she said. "I am  
 son," starving
- 10 yes sī' ī ya' da na l nī' yīl nīna dā kū bī ja jī hī a bīl nīna  
 something they wish," she said. Then her son said to her.  
 yīs kā gō īc xe dn zīnL bīl nīna na dn dai bīl nīna  
 "To-morrow you will feel glad," he said. "Go home," he said.
- 12 dā kū ga yīs ka na dā kū īq bī yīl hī n dji ne ya na dī dza na  
 Then it was day. Then that one her son corral he began to make.  
 ka L'a ye L'ō īl ke' n la gō a yin la na dā kū ga din de ī la yīs-  
 By the leaves behind lying he made it. Then people he brought  
 water each other together.
- 14 te' na dā kū da gā dī yīl gō ī ml de na kwe ye dai ne yō na  
 Then antelope behind they ran. There they drove  
 them them in.
- na da yīl tse na n ye da hes de tē na na yīs kā gō din de ī la na yīs-  
 They began to They brought the Next day people he brought  
 kill them. meat together.

- tē̄ na ye tē̄ na dai n de yō na na na da yīl tse na lā gō na na da-  
 They drove them in again. They began to kill Many they killed.  
 them again.
- 2 yīs tse na n ye na hes del na na yīs kā gō din de ī la na yīs tē̄ na  
 They brought in the The next day people he brought  
 meat. together.
- ye na dai n de yō na na na da yīl tse na lā gō na na da yīs tse na  
 They drove them in They began to kill Many they killed.  
 again. them.
- 4 n ye na hes del na dā kū da bī nī ye da des n de na da dō-  
 They brought in the meat. Then they themselves ran in.
- ya hī tī ye be da dīs sōl gō ye da des n de na na na da ts'īs tse na  
 As far as one when he whistled they ran in. They killed them.  
 could see
- 6 m be na hes del na ī tsīe da la ne da n'a na dā kū ga ea ī a gō  
 They brought the meat. Meat much lay there. Then at evening  
 īs dza ne ja n bī yī ī ya n ya na cī ja je da da kū ye cī la tsin cī  
 old woman her son to him she came. "My son, just so much. My wrists  
 8 da gō dn nī gōl nī na 'at dzis sī na dā kū īl gō das nēl t'az na  
 are aching," she said. He stopped. Then they cut the meat.  
 da ts'īl dze na  
 They dressed the hides.
- 10 dā kū ga bī yī ī ya na na dza na 'an īs dzan ni ja n yel n n  
 Then her son to him she came that old woman. Present  
 be na yō ke na da xa da dī yī ba ne ī yīl nī na dā kū ga  
 she asked for. "Already super- to him I gave," he said. Then  
 natural one
- 12 yī ka bō dzī na dā kū ga yī ts'ā n ke na da na kwe bī ke ya ye  
 she cursed him. Then from her he started. There his country  
 na n da na tē̄c hal e le gō ye ye na n da na da kwe sal dī hī  
 he came Wood floating its name he came to. There tipi poles  
 agun.
- 14 da kū dī ī na ts'e na kū hī yī l'a ye da dā kwe da īn n da na  
 right in stick up. Water its bottom there he stopped.  
 water  
 dā kū ga bī ke' na da de za na kwe n das yes n da na gō ke ya ye  
 Then after him they moved. There they came back their country.
- 16 dā kū tē̄e xa na dac n ka na dā kū da a gac dī n ke dac nL ka na  
 Then in they looked for him. Then from there they began to track  
 vain  
 n a be dae nL ka na dā kū ga sal dī hī na kū hī bī ye dī ī na ts'e-  
 There they followed Then tipi poles were water in sticking  
 the tracks. up.

- na dā kū bīn da dī ye te'e na das nes ka na da dō na ts'iL tsa na  
Then around it in vain they looked. Not they found him
- 2 dā kū na kī cī gōs lī gō das des ba na gōL gai ye īn da  
Then two summers when had they went to Plain enemy  
passed war.
- bī te'i das des ba na ge yīs ka na da tc'a kai gō ge yīs ka na  
toward they went to war. It was morning. While they it was morning.  
traveled
- 4 yīs kā gō ca ī 'a gō dec nl djē na na da te'iL t'ō na na t'ōs tse hī  
Next day at evening they built a fire. They smoked the pipe
- be dā kū kōc dō gō te'i xa dzī na cī k'e dañ na xī naL nī 'a t'i  
with. Then there to them he spoke. "My folks just you only it is,"
- 6 gōL nī na da na xī ga 'a t'i bī djīL nī na dā kū ga ī ya ne ts'i kū hī  
he said. "Just us it is," they replied. Then buffalo biggest
- ya yeL na dā kū ga n ya na da kwe na yīnL t'e na ge bī tsī  
he was Then to them he came. There he put it down. Just its  
carrying.
- 8 da gī be na hes L'ō gō ya yeL na kwe na yīnL t'e na da dō  
up being tied he carried it. There he put it down. "Not
- an da he cī ī de yī hī cī dje' n gō de nl n dc 'ai yā cī k'c ca  
from far I carried it my chest gave out. That is my for  
why folks me
- 10 dī ye' al le nal na da ī s'tō gōL nī na dā kū ba dī ye' te'i la na  
a smoke you With I will he said. Then for smoke they  
made. you smoke," him made
- na t'ōs tse hī be le gō ba dī ye' na djat dla na bīL na da-  
pipe with. Another for smoke they made again. With they  
him him
- te'inL t'ō na  
smoked again.
- 12 dā kū 'a gōL nī na xa ye na da' kai gōL nī na kwe īn da  
Then he spoke to "Where are you he said. There enemy  
them going?"
- bī te'i ye lī bī te'i xa hī dīn kai bī djīL nī na da kōc dī 'a xā ne cī  
toward horses toward we go for," they replied. "Right near  
here
- 14 dō 'a gō ya gō bī kōn ka gōL nī na yīs kā gō da dī gō bī te'i  
they not know their camp he said. "To-morrow just daytime to  
ing it is," them
- da' kai gōL nī na īL nī dī n 'a gō līL bī 'a hī da kai gōL nī na  
you come," he said. "The when horses around you will he said.  
middle it is them come,"

- lī dīlxīl dō ba da ts'īl gai ī 'ai bī ye' sīzī' 'ai ca na lōns de  
 "Horse black not any white that in the stand- that to you lead,"  
 herd ing me
- 2 gōL nī na dā kū ga ī ga nī gai nt ka na da xal gal gōL nī na  
 he said. Then shoulder to he gave. "Eat it," he said.  
 them
- da ya dā ba ts'īzī ī 'ai bī ka ga dī ye' tcīle gōL nī na tcīna le-  
 At any time one needs that for it for smoke make," he said. "Wood  
 anything him floats
- 4 lī e 'ā e cī gā gōL nī na tcīna le c lī dī be de'e gō tcīl nī gō  
 there my home," he said. "Wood floats sheep's horn saying it
- 'a djī na t'ō dī be gō tcō yōL xa dī be te'int dī hī 'ai bī ka  
 to it tobacco with let him blow what is failing that for it,"
- 6 'a xa t'au 'a gōL nī na  
 thus he spoke.
- dā kū ga yīs ka gō da djī gō bī te'i' n ke te'i kai na dā kū īl nī djī  
 Then next day just day- to them they started. Then middle  
 time
- 8 n 'a gō lī i kwe da he n ka na bī 'ō dja kai na nc de yō na  
 when it horses there they were Behind they came. They drove  
 was scattered. them them off.
- dā kū kwe 'a yīl nī n bī ye' ts'a t'i na dīlxīl ī dō ba da-  
 Then there that one he spoke in the was going. The black not any  
 about herd white
- 10 ts'īl gai ī kwe bīl n ke ne dzō na bīl ī na dzōl na dā kū 'ai  
 there with they began to With they drove Then there  
 them drive. them it along.
- tcīna le hī bī gā ye dā kū 'ā e gebī ū lī tcīnl t'e na  
 wood floats his home then there right by it horse he stopped.
- 12 dan da sī na dī kas na 'a gai tcīna le lī hī yī tcī'ye yī kas na  
 Immediately he ran. There wood floats toward it he ran in.
- dā kū kwe n da hī nes dzō na gō kc ya ye  
 Then there they drove them back their country.

## 25. THE MAN WHO TRAVELED WITH THE BUFFALO.

- 14 Le gō te'in na das des ba na te'in īn da' bī te'i ye dā kū  
 Again it is said they went to war it is said, enemy toward them. Then  
 gōs dō ye 'an dac nl n de na da te'e xa na dac n ka na īn da' ī  
 hot weather it was getting to be far. In vain, they looked for them, the  
 enemy.

- 1 dā kū ga name des n de na an dae dī ba ge nL tse na ts'i dīt tse na  
Then they started back. Far away thirst killed them. They were  
dying.
- 2 da te'in la e ī ga te'i ya na dā kū ba ge yīnL xī gō dā kū te'a-  
Just one was going. Then thirst when was killing then it was  
him
- gōl xel na kwe te'i te'i a hī bī ya ye ts'i nes kī na  
dark. There tree that stood under it he lay down.
- 4 dā kū ai te'i te'i gage ya da nū dje na bī L'a ye ts'i nes kī na  
Then that tree ravens were living on. At its base he lay.
- dā kū ga ya daL kī na xa yīnL ka gō k'e na dzint dzī gō ts'i yes tsa na  
Then they began to When day was when he woke up he listened.  
talk. breaking
- 6 dī ne na da ts'i tse i ī ya ne na da ts'i s tse na a dji ya daL kī na  
"These men they were buffalo they killed them." There they were  
killing
- gō ka' dji an dīn de hī da yō jī na an ā'e ī yes xī da nī na  
above him. Those men they were "That there he killed they were  
naming. one one," saying.
- 8 dīn de yī ka a jīL na añ gō ā'e ī yes xī nī na dā kū ga le gō  
People they were naming. "That there he killed he Then another  
one too one," said.
- na ya dījī na an ī ya ne da Lī k'a e yī yes xī nī na le gō na-  
he named. "That buffalo very fat he killed," he said. Another he  
one
- 10 ya dījī na añ gō ī ya ne da Lī k'a e yī yes xī nī na dā kū yīs ka na  
named. "That buffalo very fat he killed," he said. Then it was day.  
one too
- da kwe na da yīs tse na ba' xa te'a gal na  
Where they killed them, thirsty he was going about.
- 12 dā kū īL nī dji ī a gō dlō' bī gā hī bī n da djī ts'i nes kī na  
Then middle when it was prairie their around him he lay down.  
dogs home
- gō tc'i' xa ts'i s tī na dā kū keL ts'ai kō de sānL ts'i s de ye kū  
To him he came out. Then dish so small with water
- 14 ga n zī na te'a dla na n ke na dzint dza na  
to him he brought. He drank it. He started on.
- dā kū ga kwe ī ya ne bī ja ja kwe sī zī na bīL n ke en sac na  
Then there buffalo its child there was With they two  
standing. him went on.
- 16 kwe Lī tc'i gō da hī k'a na da kwe bīL xa djie ac na da kō n tsā na  
There red ridge runs there with they two went So large it  
him up. was.

- yō gō ye lī teī gō da na na k'a na da kwe bīL xa na tc'ic 'ac na  
 East where it is another ridge there with him they two went up.  
 red runs
- 2 dā kū da k'a de ī ya ne tsō sī lī na 'a ga lī teī gō da kwe bīL  
 Then nearly large buffalo it had There where it is there with  
 become. red him
- xa na tc'ic 'ac na da kwe ī ya ne tsō sī lī na dā kū 'ai gō n kēL ye  
 they two went up. There large buffalo it Then there level  
 became. country
- 4 ī ya ne da la ne na bīL bī kac n 'ac na ca ī 'a na bī kōñ ka  
 buffalo were very many. With they two went It was Their camp  
 him among them. sunset.
- ge be gōL gai sī lī na da da kwe ts'i nes kī na tc'a ie kī ye dā kū ga  
 with white it be Right there he lay, in the door Then  
 came. way.
- 6 yīs ka na ī ya ne gō ts'ā ī na das yīs na 'ai bī kōñ ka n ye ī ya ne  
 it was Buffalo from him they went. That their recent buffalo  
 morning. camp
- čī dje ī k'e na ts'i kō ye ī na das yīs na bī ke' n ke na dzint dza na  
 were signs of East they went off. After he started.  
 their lying. them
- 8 ca ī 'a gō bee nL la na kwe bī kōñ ka na da kwe be na cnL la na  
 At evening he overtook There their camp was. There he overtook them.
- da da kwe nas nes kī na bī kō ka ye tc'a is kī ye nas nes kī na  
 Right there he lay again. Their camp at its entrance he lay again.
- 10 dā kū ga na yīs ka na ge kō ye ī das yīs na dī kōñ ka n n ī ya ne  
 Then it was day The way they they went. This camp had buffalo  
 again. were facing been
- čī dje ī k'e na bī ke' n ke na dzint dza na kwe ca ī 'a gō be na-  
 were signs of After he started again. There at evening he eame  
 their lying. them
- 12 dzinL dza na kwe na bī kō ka na ba na dzint dza na da ī  
 to them. There their camp was To he eame. Right  
 again. them there
- nas nes kī na tc'a ie kin ye na yīs ka na ca ī 'a gō na yīs ka gō  
 he lay again in entrance. It was day again. It was when it was  
 evening, morning
- 14 bī ke' ye nas des dza na kwc na bī kō ka na ba na dzint dza na  
 after them he went again. There their camp was To he eame again.  
 again. them
- dā kū tc'a gōL xel na  
 Then it was dark.

- ‘in de da ‘a gōl nī na dī nī de dō da n n bī a na dnL kī  
 Then he spoke. “The man the brav- his wife you have  
 est married,”
- 2 bīL nī na dā kū ts’i kū ye na nī t’ā na ī ya ne lī gai n na nī t’ā na  
 he said. Then this way he spoke as Buffalo white he was chief.  
 chieff. one
- ī ya’ xe dī nī de dō da xa a t’ē eī a nai dnL kī nī na dā kū  
 “Which- man is brave my wife may he said. Then  
 ever marry,”
- 4 ‘a bīL nī na yī gā e n ya he nān t’ān ‘ān ‘a bīL nī na ga inL t’ā  
 he spoke. His house, he came chief that spoke. “For make an  
 one him arrow.
- ī tse bes t’ān ‘ān le ī tseL tsō i bī tse be k’ā īL t’ā īL ka hīn L t’ā  
 Tail feathered make Yellow- its with ar- feather. Put on mixed  
 with it. tailed hawk tail row feathers.
- 6 īL kī nL tsō ye ‘ān le dzeL kān ne īL kī ‘ān le kal de īL kī.  
 Bow (a tree) make. Mulberry bow make. Cedar bow  
 ‘ān le bīL nī na dā kū k’ā yīs t’ān na īL kī ī gō ‘ān le bīL nī na  
 make,” he said. Then arrow he “Bow too you he said.  
 feathered. make,”
- 8 ‘a yin la na  
 He made it.
- dā kū bō ke na dā kū nān t’ān īL La das lī ma dā kū ts’i kū ī  
 Then he called Then chiefs came together. Then biggest  
 him. one
- 10 īL te’i cī na hīL ae na dī be hōnL t’ō bīL nī na dō ba sn zī gō  
 toward each they “This with you shoot,” he said, “don’t be  
 other two stood. afraid.”
- dā kū ga ye ye ī nL t’ū na ī tse bes t’ān hī ‘ai ī la ‘e yīnL dī na  
 Then with it he started Tail feathered that first he used up.  
 to shoot. with
- 12 Le’ ye ye na nL t’ō na ‘e yīnL dī na Le’ ye ye na inL t’ō na  
 The with he shot. He used them up. Other with he shot.  
 other
- ‘e yīnL dī na yai n ī na ‘āL tsō  
 He used them up. To him he gave all.
- 14 dā kū ‘a bīL nī na kū i cō eī hī ‘ai nān t’ā de bīL nī na kūL tei-  
 Then he spoke. “Pecos River that will be he said. “Canadian  
 chief,”
- de hī ‘ai nān t’ā de bīL nī na kō tsō hī hī ‘ai gō nān t’ā de  
 River that will be chief,” he said. Rio Grande that too will be chief,”
- 16 bīL nī na kū Lī tei hī gō ‘ai gō nān t’ā de bīL nī na  
 he said. “Chama River too that too chief will be,” he said.

## TALES.

## 26. COYOTE STEALS A MAN'S WIFE.

sī lī den tse gōl yīn n sa na na da hī ze gō tse gōl yīn n sa na  
 Coyote rock with raised up. When they were rock with raised up.  
 him eamping him

2 gō aī nai dnL kī na yīl n ke n da na dā kū da a tse hī bī gā ye  
 His wife he married. With he moved Then right the rock his  
 her eamp. there home  
 da ts'is da na dā kū gō ts'ā ī na da za na qīs a na dā kū gōs da  
 he stayed. Then from him they eamped. It was a Then down  
 long time.

4 na dza na da ī ke' ye n kec n ya na dā kū kwe kūc k'e na dā kū  
 he came. Right after he went. Then there eamp site Then  
 them was.

gōs dzc na ts'ī tc'ī dnL kī na xa da na ī na da za bī te'īl nī na  
 fire stiek he asked. "When did they move?" he asked.

6 īs a ī na da za cī īs a nīna da kwe n kc na dzint dza na da kwe  
 "Long they long it said. There he started again. There  
 ago moved, ago,"  
 ī na da za na tse na t'ai tc'ī dnL kī na xa dān na ī na da za  
 they had camped. Pestle he asked. "When did they move?"  
 8 bī te'īl nī na īs a ī na da za cī īs a gōl nī na dā kū da kwe  
 he said. "Long ago they moved, long it said. Then there  
 ago,"

n ke na dzint dza na da da kwe kōnc k'e ye na dzint dza na dā kū  
 he started again. There eamp site he eame. Then

10 tse das te'in dc aī na na te'i dal kī na xa dān na ī na da za  
 muller that only he asked again. "When did they move?"  
 bī te'īl nī na da qān de gō ī na da za gōl nī na da kwe n ke na  
 he said. "Quite a while they it said. There he started  
 ago moved,"

12 dzint dza na a na dzint dza na kōnc k'e e dā kū ga kēl a ne  
 again. There he came, eamp site. Then tanning-pole  
 na na te'i dal kī na dā kū ga ī na da za gōl nī na dā kū da kwe  
 he asked again. "Just now they moved," he said. Then there

- |    |   |                                       |                               |                                       |   |                           |
|----|---|---------------------------------------|-------------------------------|---------------------------------------|---|---------------------------|
|    | n ke na dzint dza na<br>he started again. | dā kū<br>Then                         | kwe<br>there                  | kū ka na<br>eamp was.                 | īn de da<br>Then                        | ā ē<br>there              |
| 2  | te' īn yana<br>he came.                   | dā kū<br>Then                         | kwe<br>there                  | gū a<br>his wife                      | ba<br>to                                | te'in n ya na<br>he eame. |
|    | dā kū<br>Then                             | sī Lī den hī<br>Coyote                | na je' na<br>was              | sī Lī den hī<br>Coyote                | an L ts'i s de hī<br>small              |                           |
| 4  | dā kū<br>Then                             | īn yī na<br>he brought it.            | dā kū<br>Then                 | a te'iL nī na<br>he spoke.            | tse<br>"Stones                          | da kū<br>so               |
|    | na dn djai<br>you bring,                  | bī te'iL nī na<br>he told him.        | dā kū<br>Then                 | nai nt djai na<br>he brought them.    | dā kū<br>de cent djai na<br>he put them | in the fire.              |
| 6  | tse hī<br>The                             | n dō na<br>were hot.                  | dā kū<br>Then                 | ī k'a La ne<br>"Suet                  | de dnL ts'ōs<br>put in the fire,"       | bī djīL nī na<br>he said. |
|    | nl ts'ōs<br>he gave.                      | tse hī<br>Stone                       | da Le e<br>one                | gōs ts'ā<br>out                       | be djī jīj na<br>he took.               | ī k'a La ne<br>suet       |
| 8  | bāne n 'a na<br>he put it.                | nl n de<br>"Swallow it,"              | bī djīL nī na<br>he said.     | ī yīnL n de na<br>He swallowed it.    | Le'<br>Another                          | gō ts'ā<br>out            |
|    | na be djī jīj na<br>he took.              | ī k'a La ne hī<br>Suet                | bai<br>for him                | ye nae n 'a na<br>he put in.          | dī gō<br>"This too                      | ī na nl n de<br>swallow." |
| 10 | ī yīnL n de na<br>He swallowed it.        | Le go<br>Another                      | gōs ts'an<br>out              | na be djī jīj na<br>he took.          | ī k'a La ne<br>Suet                     | bai ye<br>for him         |
|    | na en 'a na<br>he put in.                 | ī na yīnL n de na<br>He swallowed it. | le'<br>Another                | gō ts'an<br>out                       | na be djī jīj na<br>he took.            | ī na yīnL n de na<br>That |
| 12 | ī k'a La ne hī<br>suet                    | bai ye<br>for him                     | na en 'a na<br>he put in.     | ī na yīnL n de na<br>He swallowed it. | xa da gō-<br>"That is                   | ya na<br>he said.         |
|    | ya na<br>he sat.                          | dā kū ga<br>Then                      | īs a gō<br>after a            | hwaw<br>"whaw"                        | da dīL gō naī<br>he jumped up.          | nothing,"                 |
| 14 | na dī kas na<br>He ran.                   | da hī kas gō<br>As he was running     | ī na dzīnL līj na<br>he fell. | das tsa na<br>He died.                | dā kū<br>Then                           |                           |
|    | nam be xe<br>"Bathe,"                     | bī djīL nī na<br>he said.             | dā kū<br>Then                 | nas be e na<br>she took a             | īn de da<br>And                         | ba<br>to him              |
| 16 | na dzint dza na<br>she came back.         |                                       |                               |                                       |   |                           |

## 27. COYOTE TAKES ARROWS FROM OWL.

dā kū n ke na da za na na nī gō na da he za dā kū yī ye  
 Then they moved camp. Across they moved. Then owl

2 bī k'a gō nī na bī gal dī gō gō nī na dā kū din de yī dīL tse da  
 his he had. His club too he had. Then people when he killed  
 arrow

yīL gal na dā kū nau dec gīc ī yī te'i ye nau dec gīe ī ye din de  
 he ate. Then "Low gap toward, low gap people

4 xa hee dal wū hwū wū ī eī gō sī L'ī den bī da cī hī gal na wū.  
 I walk for wū hwū wū." There Coyote in front was walking. "Wū-  
 hwū wū nī na nau dee gic ī din de xa hee dal nī na ā'e ī la hī-  
 hwū wū," he sang. "Low gap people I walk for," he There they  
 sang. two

6 t'ac na k'a dī gōl nī na yī hī ā a gōl nī na k'a dī n kō ī xa dn  
 met. "Now," he said. Owl it was spoke. "Now, vomit who  
 din de ye des kō ī ān din de yī ga de ān din de ye dal kū ī  
 people vomits that one people will kill, that one people vomit,"

8 gōl nī na dā kū sī L'ī dī nī k'a dī nīnl te'iL gō gōl nī na dā kū  
 he said. Then Coyote "Now shut your eyes," he said. Then  
 te'i nee te'iL gō na dā kū sit L'ī den hī bī hī da la gō xa t'au  
 he shut his eyes. Then Coyote he first this way

10 gō ze da dī dīL nī na bī la k'e dījī sit des kū ī na dā kū ga  
 his he held his hand His hand in he vomited. Then  
 mouth under.

bī es des kū ī ī mac tea ge ye des kū ī na āi gō la k'e nai nt ī na  
 what he vomited grasshoppers he vomited. That his hand he put it.

12 dā kī ī tsī\* bes des kū ī ī bī la k'e nai nt ī na  
 Then meat he vomited his hand he put it.

k'a dā k'e n gal gōl nī na dā kū yī nēL ī na ā gai yī ye hī  
 "Now, look," he said. Then he looked. There Owl

14 mae tea ge ī kwc da cī djai na bī la k'e ye dā kū bī i tsī\* hī gō te'i\*  
 grasshoppers there lay in his hand. Then his meat to him  
 da ya īnL na xa t'e gō nl dīc nī kwe ī tsī\* be del kō ī gōl nī na  
 he showed. "That I told you. There meat I threw up," he said,  
 way

16 sī L'ī den hī dā kū yī ye hī k'a xana bīL kū īc dla na nī na  
 Coyote. Then Owl it was "Where with it water I drank," he  
 said.

dā kū dī gōn da dī n ke na dī kas na dī k'e gō dī nīc djai ya āi yā  
 Then around he started to run. "This way I run fast. That  
 is why

dī din de hī eā\* yīl nī na dī k'a nt dja dī dān tsa zc dja be  
these people I eat," he said. "But you your legs pretty large. Fast  
2 dī sī gōl nī na sī L'ī den hī nenL te'īl gō gōl nī na dā kū gō dja-  
I will he said, Coyote. "Shut your eyes," he said. Then his legs  
make you,"

dī hī gai ye dñL t'az na āL tsō i tsīe hī gai ye yinl t'az na  
for him he eut. All the meat for him he eut away.

4 dō ca xa 'a 'a 'a dn nī gō gōl nī na dā kū ga gō dja dī hī tse hī  
"Dōeaxa 'a 'a 'a you say," he said. Then his leg stone  
ye i La yīnl nī na k'a hī gō ts'ā yīl xa kaz na da xa Lī na  
with he struck. Arrow from him with it he ran. Just club was.

6 gō na kas na xalī ye na yōl līj na cī gal dī gōe te'īc i bī te'ī  
He ran around Club with he threw. "My club this way." To him  
him.

i na hī ka na ye na yōl līj na cī gal dī gōe te'īc i i na hī ka ye  
it eame baek. With he threw again. "My club this way." It eame. With  
it

8 na yōl līj na dā kū sī L'ī den hī a gōl nī na teīc ga da te'īl t'e ye  
he threw again. Then Coyote spoke. "Wood just as it is  
sī ka le gōl nī na dā kū da dō bī te'ī i na xa ka na  
it shall lie," he said. Then not to him it eame baek.

10 k'a dī kwc gō n 'a ye da kwe n dal na gac t'e djin gō la  
"Now there eanyon there you go. Blaek arrows many  
n dī yaL xel gōl nī na da kwe gō n 'a ye n ke ts'īl za na dā kū  
may kill you," he said. There eanyon he dragged himself. "Then

12 na gae t'e djin gō la n dī yaL xel dā kū gō n 'a ye ts'ī yaL  
blaek arrows many kill you." Then eanyon he went.  
ts'īl na gō da n xe dza na gō gat da ts'īs dli na da gū k'an ye  
In front he went. Through he shot him. His own with  
of him him arrow

14 gō yec xī na  
he killed him.

dā kū be n de gō dzī sī lī na sī L'ī den hī dā kū dī din de  
Then they afraid of him beeame, Coyote. Then people

16 na yīl tsc na 'a na kas gō be ne gō dzī na  
he killed. There going around they were afraid of him.

## 28. ANTELOPES TAKE ARROWS FROM COYOTE.

dā kū da gā dī ja banc n la na īl na na ts'ī t'i ye dā kū 'a  
Then antelopes small they placed where he went Then there  
for him back and forth.

- yī k'a ts'i t'i na kwe sī la na k'a dī eī da ja n n kai yīL nī na  
he found them. There they lay. "Now, my we will he said.  
nephews, run race,"
- 2 dā kū n dū i k'a yelī le' yī nai dnL ka na dā kū le' ga īL kī dīL xīL i  
Then panther quiver one he placed on. Then the bow black.  
other
- dā kū yīL n kai na ī na del na ī xa t'au cīt dja ja dō dī na-  
Then they ran. They fell. "Thus my nephews not you run fast.
- 4 dja de na cī dan he na t'ac yīL nī na dā kū ga 'an da ye  
Ahead you two go," he said. Then far  
of me
- yī ts'ā ye gō dā kū da gā dī hī ī La na hī dec t'ac na dā kū 'a cī  
from him then antelopes side by side ran. Then there
- 6 na he ya gō ī La xa t'ae na da kwe yī te'i na dī kas na 'a xa ne gō  
when he turned they were running. There to him he started Near  
back to run.
- yīL kas na ba īL ts'āL gō na kwc da La ne yīL na dī de na da kwc  
he ran. For they ran There one with he ran. There  
him different ways.
- 8 tc'a t'i hī ī na Līj na dā kū 'a cī yī k'e n gaL na xa t'c gō dza t'i na  
he went he fell. Then there he looked. That way he ran,  
ī na Līj gō 'ā djī yī te'i na dī kas na dā kū yī ts'ā na dī kas na  
he fell. There to him he started to Then from him he ran.  
run.
- 10 'a xa ne gō ye na na kas na dā kū 'a ga bī ts'ā cī yī k'e nān-  
Close he ran. Then that from him he looked at.  
one
- gaL na xa t'e gō ī na Līj na na na a djī t'a kwe ī na Līj i  
This way he fell. In turn there he fell,
- 12 na na a te'i dau dīL ts'ā 'a na da sī lī na yaL ka na kas na  
in turn. This from each far it was. Each way he ran.
- way other
- da de nL n de en na 'ai da gā dī hī k'a ba ga yint t'i na 'a t'e gō  
He was tired. These antelope arrows from they took That way  
him away.
- 14 da gā dī hī bī k'is e yī ka na LīL denL na  
antelope their friends among they ran.
- dā kū ga na nī t'a na da gā dī be den kai nī na ī La gōs te'i na  
Then he announced, "Antelope we will go he said. He brought  
to," them together.
- 16 xa t'au bī ndac n t'i na k'a yelī ya yelī 'ai bīL a la gō nī na  
This way they stood around "The who carries that try to get," he said.  
him. quiver one

- dā kū ba īl ts'ā a tsī ts'ā gō da kwe k'e LinL del na il La na gōs-  
Then for away from standing there they ran through. he brought  
him each other them
- 2 teī na da gā dī be dīn kai ī La gōs teī na xa t'au bī nac n tī na  
together "Antelopes we go to." He brought them This around them  
again. together. way they stood.
- k'a yel ya yel ī 'ai bīl a La gō nī na dā kū gōl nī na da gā dī  
"Quiver he carries that try to get," he Then he said. Antelope  
one said.
- 4 bīna nas des deL na k'a yel ya gel ī 'ai bīl a La gō nī na  
around stood. "Quiver he carried that try to get," he said.  
him one
- dā kū ba īl ts'ā ka na dzit dza de na k'e na LinL deL na da bīna  
Then for each they stood. They ran through Just him-  
him way again self
- 6 ts'is da ye dzin na dā kū na na dzīs kai na  
he was out of breath. Then they came back again.
- na yis kau ī La na gōs teī na bī na na nes des deL na k'a yel  
Next day he brought them Around they stood. "Quiver  
together again. him
- 8 nai ye hī 'ai bī la La gō gōl nī na ke ba īl ts'ā xa na dzit-  
he carries that try to get," he said. For him each way they stood.  
one
- dza dau dā kwe k'e ī LinL deL na nai yis ka gō ī La na gōs teī na  
There they went through. When it was he brought them  
day again together again.
- 10 bīna nas des deL na dā kū ba īl ts'ā xa na dzit dza de na dā kū  
Around they stood. Then for each they stood. Then  
them him way
- da kwe k'e na ī LinL deL na da bīna ts'is da ye dzī na  
there they ran through. Just himself he was out of breath.

#### 29. ANTELOPES TAKE ARROWS FROM COYOTE. (Second Version.)<sup>1</sup>

- 12 sī L'it den yī k'a ya xa yī kī na yī ye sī gō dā kō sīt L'i den  
Coyote Owl arrow to him he came for killing him. Then Coyote  
bī k'a gōs lī na da be ne gō dzī en na din de dōn jōn bī k'a  
his arrow became. Everybody feared him. People no good their arrows
- 14 gōs lī na da bī djūl nī na xa t'au k'a ba ua dn tī yī ba da gas sai  
were. They all talked "How arrows from we take consider."  
about him. him away

<sup>1</sup>Told by Juan Pesita.

- dā kō bī hī da la gō ya ha ha jō ke na dā kū kōe k'ī dje gō  
 Then deer first how he asked him. Then white tail deer
- 2 'ai din de da gōj ya xa 'ai 'āL tsō xa de k'a bīts'ā te'i ī yī ka  
 that people small those all how arrow from one may For  
 one him take. that
- ī La ha lel na bī k'a gōs lī 'ai din de 'āL tsō dō bīL n jō na  
 they eame His it was these people all did n't like it.  
 together. arrow
- 4 di gis n n bī k'a gōs lī bī djīl nī na dā kū 'a da gā dī ba  
 "The crazy his is," he told them. Then antelope to him  
 one arrow
- na gō jīj na xa na le ba gō ya ba da ts'e dā kū 'a cī k'a na xa  
 the turn "Some smart you need," Then "I arrow for you  
 eame. one
- 6 bī ts'ā na dī die īL bīL nī na  
 from him I will take," he said.
- dā kū bī tīce ke 'āL ts'īz de na kī ya n la na ac t'ō dī dja de  
 Then his children small two for him lay not yet they  
 were fast.
- 8 'ā e 'ā yī te'i' n ke n t'ī na sit l'i den dja de da dn ka cī dā aj da  
 There toward he eame Coyote. "A raee let us run my  
 them nephews,"
- bīL nī na 'ac dō dī dn dja bīL nī na dā kū 'a bīn da dc n ke na-  
 he said. "Not yet you are he said. Then around them he began  
 fast," to run.
- 10 dī kas na dā kū 'a k'a yel ī bīn dai dnL ka na īL kī ī gō bī kai-  
 Then quiver he put on him. Bow too he put on  
 him.
- ī 'a na dā kū bīn da de n ke na dī kas na da xaiL ī nau bī ts'ā  
 Then around him he began to run. Doing that from him
- 12 sī lī na da gā dī ja ī dā kō n tsa sī lī na k'a hī yī Lī La dī t'ae a  
 they antelope Then large they Arrows they two ran  
 beeame small. beeame. with
- da na bī ja hī dā kō bīL ī La des t'ac na da xa da 'an dai ye  
 the little ones. Then with it they two ran together. Already far
- 14 īL la ha t'ac gō na yīL tsa na dā kū sit l'i den hī bī te'i' ī den-  
 when they had run he saw them. Then Coyote toward them he ran.  
 nes ka na dā kō dū in da ī La dee t'ac na  
 Then not slowly they two ran.
- 16 dā a ja īL tse nāL k'en n dīc 'ai bīL nī na da t'en da da bī ts'a  
 "Nephews wait I will tell you he said. Nevertheless from him  
 something"

- 1 ī la ha t'ae na dā kō sit lī den ī n de nL de na īnL tse ēi dā  
they two ran. Then Coyote was tired. "Wait my turn,"
- 2 nī na k'a ea na na ī na hes nL t'i gō na na dn t'inL  
he said. "Arrow to me give." "When you to you we will give it,"  
overtake us
- bīl nī na  
they said
- 4 dā kō da hī ya na sit L'i den hī dā kō da ī i k'a ba n'ac na  
Then he was Coyote. Then right they for they two  
exhausted there him stopped
- da gā dī bī ja ī sit L'i den bā hin dai hī dō yī ka t'i na  
antelope his young. Coyote to him he should come they did n't want.
- 6 k'a dī dā a ja īL kī ī n de' da leL yīl nī na k'a hī a n tse yac-  
"Now nephews bow your will be," he said. "Arrow your  
horn manure
- ka hī da leL bīl nī  
will be," he said.
- 8 dā kū da gā dī hī 'an nī na gō ya ba ba' da tse dn kwe k'a  
Then Antelope spoke. "Something you were wishing there arrow
- bī la k'e na xa ha ī gōL nī na 'ai yā da dan jō da kō gōL nī na  
in his for I took," he said. "That is it is good now," he said.  
hand you why
- 10 bī k'a gō nī gō 'ai dō n jō gōL nī na ye dī nī din de yōL t'ō  
"His when those not he said. "With this people he shoot  
arrow he had good," it man
- hī le ī din de yī gā sīlō dō n jō ī xa t'au k'a ba xa djit t'i na  
it would People he would not good." That ar- from he took away.  
be kill be way rows him
- 12 din de da dit dja hī k'a bin ka na bīn'ai ī xa t'au 'at dza na din de  
People running fast arrows he put on That way he did. People  
their horns.
- Lā hī 'āL tsō be ne dzīna n jō ye ī La k'a na xa ba han t'i nī na  
many all were afraid "Well you Arrows for us you took he  
of him. did. away," said.
- 14 gō ya ba ba da ts'ed dn hī īn de da dō be uāL dzī k'a dī a  
"Something you needed this now you will not fear. Now  
dō be ne gō dzī sī lī nī na n jō nī na ī xa t'au k'a ba  
not afraid it has beeome. Good," he said. This way arrows from him
- 16 xa na djit t'i na ī xa t'au ba na en ī na  
he took away. This way to him it was given.

## 30. COYOTE TRIES TO MAKE HIS CHILDREN SPOTTED.

- kwe gō n'a na k'ai dn te'iL gō gō n'a na bī ga ye da dzīL tsō na  
There canyon willows thick eanyon its border marsh was.
- 2 gōc k'i jī bī ja ja yīL i kai na ge da lī k'i djī gō dā kū sī L'i den  
White-tail her were going very spotted. Then Coyote  
deer young about,
- ga sn t'i na xa de na n ja ja 'qñ la ge da lī k'i djī gōL nī na  
to her came. "How your you very spotted?" he asked.  
young make
- 4 da bī'a t'e bī djīL nī na dā kū dō ō dla na da xa de da 'qñ la  
"Just their she replied. Then he did n't "Some way you do  
nature," believe it.
- gō'a t'e gōL nī na dā kū 'a djīL nī na xa nac tc'i ye ba gō ge  
they are he said. Then she spoke. "Where wind hole  
that way," blows up
- 6 dā kū da kwe e la eī te'a ac kin eī kaL de hī Lā gō de deL dje'  
then there I put them. By doorway cedar much I put on fire.  
bī k'e da xīL teil 'ai be hel k'i djē e bī djīL nī na xa t'e dn  
On them it snaps that with I spot them," she said. "That way
- 8 nīL dīc nī gōL nī na  
I told you," he said.
- dā kū gō ts'ā n ke nas n t'i na sī L'i den hī bī gā ye 'a ya  
Then from them he started, Coyote. His there to  
home them
- 10 nas n t'i na bī teee ke hī eī teec ke ja ge da lī na k'i djau 'a na hīe-  
he came, his children. "My children real spotted I will make  
le gōL nī na xa nac te'i ye ga gō ge na dā kū kaL de hī te'a īc-  
you," he said. Where the wind he made a Then cedar door-  
blows up hole.
- 12 kīn dī dē dnL djē na dā kū da ga e te'al īL k'e na djī djē na  
way he built a fire. Then over there they on each they climbed.  
cried; other
- kū' gōs das de n'a dā kū kū' ī nes tsīs na dā kū 'a ga djī yī-  
Fire shut them in. Then fire burned out. Then there he
- 14 nīL i na bī tēi eī da kin das t'e na ge bī gō na na das gai na dle au  
looked. Their were turned up. Their teeth were white rows. "How  
noses
- da xa kī djī n ba na da dlō gōL nī na dā kū gō ga nī yīs sīL na  
you are spotted about it you laugh," he said. Then his arm he took hold  
of.
- 16 ge xa yī t'ū de na 'āL tsō yīs t'e na bī teee kc hī  
He pulled it off. All were cooked, his children.

- dā kū gōc k'i jī hn yī te'i na hī des dza na dā kū k'ai ye dja-  
Then white-tail to her he went. Then willows they deer
- 2 kai ye kū'i gōn da nai des tsī na k'ai i da dī lī na na dan tc'a ne  
went in fire around he set. The burned. "You told a lie,  
them willows
- tsī da dn nī' yīl nī na dī a ga yō da k'e kai na dī da ya et dī  
tsī you may he said. This another way they had These just none  
say," gone out.
- 4 kō'i yī na i des tsī na  
fire around he set.

## 31. COYOTE KILLS HIS OWN CHILD INSTEAD OF THE TURKEYS.

- a cī kwe n ke nas n tī na ka dje na da dī mas e a ya nas n-  
Then there he started. Turkeys rolling there to he them
- 6 t'i na i zīz yī ye gō nīL na naL n da dīs mas gōL nī na na kī dī  
came. Bag in it he put "With I will roll," he said. Twiee  
them. you
- naL nī gōL yī des mas na n ke na gō gī na bī gā ye na gō gī na  
only with he rolled. He started carrying His home he brought  
them them them.
- 8 de dāl dje' gōL nī na bī tceec ke hī 'ai yīL nī na xa de gō na a dā-  
"Build a he told his children those he told. "How we will  
fire,"
- dle da gas sai nī na dā kū k'e tēc tea ne a nī na da le e xac yīL-  
do you econ- he said. Then the smallest spoke. "One when you  
sider,"
- 10 ke gō bī k'ōs te'i yī kī gō gōs dze djī ie jī nīL gō nī na Le' na ga tsai na  
take its when you fire throw it he An- suggested  
out neck break in," said other
- teēc da xa kī nī na a naL tsō nī na dā kū dī kū'i yīnātīna  
"Stick you break he "All of you," he Then this fire around it  
off," said. said. they stood.
- 12 xal Lī fāL tsō da ya djic gō dā kū gōs dze djī nai des nīL na  
Chbs all had in their hands then fire he threw them in.  
dī da yōL Lij i ge kōe bī k'e djī da yī gas na bī t'a hī ye  
These they struck at fire away they scratched their wings with.
- 14 k'e djic tea ne yī ka te'i sīs n tī na k'e djis tea ne bīL n enL Lij na  
The smallest one among jumped. The smallest one he hit.  
them
- dū i cī k'e djis tea nc gō yan gō da bī na sīL kī ya gōL nī na  
"Why the smallest one smartest only he lies dead," he said.

## 32. COYOTE AND PORCUPINE CONTEND FOR A BUFFALO.

- kwe na na dal na a e ea i ya ne na bī kī ne ā e ts'ō hī ā ē  
 There he went There buffalo trail aross there por- there  
 again. eupine
- 2 sī da na dā kū i ya ne hī na cī nl ke yīl nī na dā kū xa he ā  
 sat. Then "Buffalo take me aross," he said. Then "All right  
 cī de hī bī kī jī da n dai yīl nī na dā kū ts'ō hī a gōl nī na sīl  
 my horns between sit," he said. Then poreu- spoke. "With  
 them pine me
- 4 tsī dn ga gō kū ye dji nac līj gōl nī na cī ts'i nān e da nt dai  
 head when water in I shall he said. "My baek sit on,"  
 you shake fall," eenter
- gōl nī na dā kū cīl a dn ga gō kū ye dji nac līc gōl nī na  
 he said. Then "With when you water in I shall he said,  
 me shake yourself fall,"
- 6 eit tse xa a e da nt dai gōl nī na cīl tse dn ga gō nac līj  
 "My tail it sticks sit on," he said. "With tail when you I will  
 up me shake fall,"
- gōl nī na dā kū ga kwe cī ye ye īn dōs gōl nī na dā kwe yī dōs na  
 he said. Then "There inside crawl," he said. There he erawled  
 of me in.
- 8 īn de da kū ye ye bīl na n tī na dā kū dī bī dje gas dī hī  
 Then water in with him he went Then this his blood vessels  
 aross.
- yī k'ec nl xae na da da kwe bīl nas nl līj na ka bā ye dā kū ga  
 he bit off. Right there with he fell by the water's Then  
 him edge.
- 10 xa nas dza na  
 he eame out.  
 bec dī ja xa na n dōe ka e be n dōe a he nī na dā kū sī līi  
 "Small flint I wish I would with it I will he said. Then Coy-  
 see buteher,"
- 12 den hī da xa da gac n tī na i ya na n nī gōl nī na bec dī ja  
 ote already came. "What did you he asked. "Small  
 say?" flint
- xa na n dōe ka e dīc nī be k'a ja dōe ye he dīc nī gōl nī na  
 I wish I would I said, 'with little I will shave,' I said," he said.  
 see,' it arrow
- 14 dā kū sī līi den hī a gōl nī na ts'in jō ne he a dn nī gōl nī na  
 Then Coyote spoke. "Something good you said," he said.

bee dī ja xa na n dōc ka e a dn nī be dn dōe a he a die nī a xa dn  
 "Small I wish I would you said, 'with I will I say that way  
 flint sec,' it butcher,"

2 nī ne'ā gōl nī na ba na n t'ac gōl nī na ba bīL na dīj t'ae na  
 you said," he said. "To let us go," he said. To it with they two  
 it him went.

xa dn yī a ye ī s n t'ī ye qn da āL tsō n dāL a gōl nī na dā kū  
 "Who over it jumps that all will butcher," he said. Then  
 ever one

4 bīā ye dac n t'ī na da ī bī e be djē līj na dā kū sī Lī den hī  
 over it he tried to Right its he fell against. Then Coyote  
 jump. belly

yī a ye da bī tse na ī del na dā kū n īL a na sī Lī den hī ge be  
 over it its tail he jumped. Then he began to Coyote. He  
 butcher it,

6 ts'ic da na āL tsō n ī s a na dā kū ī bī ca ka nān LōL gōl nī na  
 watched him. All he Then "Stomach for wash," he said.  
 butchered. me

ba ka na djīl ūL na ī Le te'ī nes nān a yī ka ba na djint-  
 For he washed it. There some he ate. For it to he came  
 him him

8 dza na gō ze des ī na kwe gō ze ye Le yīn L tsa na  
 back. His mouth he looked. There his mouth some he found.  
 gōl n sūL tīj na da kwe da ts'īs tsa na  
 He struck him. There he died.

10 dā kū sī Lī den hī bī gā ye bī teec ke yī ka na des dza na  
 Then Coyote his house his children for them he started.

ya des dzī de na dā kū n ke na dza na ī an da na dza na  
 By it he defecated. Then he started. Far he went.

12 dā kū nae dī gīj na dā kū ī ai des dzī de n gōn de na kwe  
 Then he jumped up. Then that he defecated shouted. "There  
 na dī dza gōl nī na ga na na kas na gōl n nas n L tīj na dā kū  
 he got up," it said. To him he came baek. He struck him again. Then

14 n ke na na dza na ī an da na na dza na dā kū Le djī nae nt djai na  
 he started again. Far he went. Then dirt he took up.  
 dā kū ī a gai sit Lī den bī te'an ndī hī ī t'a na gōn de gō bī ze ye  
 Then there Coyote his faeces still when shouted its mouth  
 again

16 Le djī yī te'īn nīL na dā kū da dō na ga n de na  
 dirt he threw in. Then it did n't shout again.

dā kū da kwe nōc te'ī ī a na ī tsī ī ba xac ī djai na āL tsō  
 Then there pine stood. The meat he carried up. All

- |    |                  |                          |                    |                     |                   |                   |
|----|------------------|--------------------------|--------------------|---------------------|-------------------|-------------------|
|    | xa te'ic djai na | tei tei ba               | da kwe             | a ci                | ge te'iL GAL go   | da ts'is da an    |
|    | he took up.      | Tree top                 | there              | then                | eating            | he sat on it.     |
| 2  | dakū a dji       | bī tees ke               | yīl na naL n de na | a                   | yīl na n nL de na |                   |
|    | Then there       | his children             | with he ran back.  | There with          | he came           |                   |
|    |                  |                          | them               |                     | them              | running.          |
|    | da dīl i         | da yīl n da na           | dā kū              | tei tei da ba       | da ts'is da ci    | bī tc'i           |
|    | Only blood       | they licked up.          | Then               | tree top            | from where he sat | to him            |
| 4  | xa te'a dzī na   | 'a yī e                  | cī L'a e           | 'a ē                | na dje            | i tsīe na k'e dji |
|    | he spoke.        | "There below me          | there lie;         | meat on you         | I will            | throw,"           |
|    | bī dīl nī na     | 'a ē                     | nes djē na         | dā kū               | k'e djie tea ne   | ga gō'an dī yī    |
|    | he said.         | There                    | they lay.          | Then                | the smallest one  | through a hole    |
| 6  | te'i dī hī       | ga gō'an dji             | desi na            | gō nīL ī na         | dā kū             | dī i tsīm hī      |
|    | blanket          | through a hole           | looked.            | He saw him.         | Then              | this backbone     |
|    | bī k'e dji       | i djīnL t'e na           | dā kū              | k'e djie tea ne hī  | i tsīn            | na k'e dji        |
|    | on them          | he was about to          | Then               | the smallest one    | "Bone             | on us             |
|    |                  |                          |                    |                     | throw.            |                   |
| 8  | hī des t'e       | nī na                    | xa gīc na          | 'āL tsō             | bī lī hī kes na   | 'āL tsō           |
|    | he is throwing," | he said.                 | He jumped up.      | All                 | fell on them.     | All               |
|    | bī des tse na    |                          |                    |                     |                   |                   |
|    | were killed.     |                          |                    |                     |                   |                   |
| 10 | k'e djie tea ne  | dā kū                    | gōs te'ic de       | xa sin dai          | bī dīl nī na      | dā kū             |
|    | Smallest one     | then                     | "Here come up,"    | he said.            | Then              |                   |
|    | gō te'i*         | xa ya na                 | 'a ē ga            | dai i k'a dzī na    | bī za             | yes nīL na        |
|    | to him           | he went up.              | There              | swollen neck glands | his               | he put them.      |
|    |                  |                          |                    |                     | mouth             |                   |
| 12 | ye dzī na        | xa e na                  | na dn dzit de      | gōl nī na           | dā kū             | tei tei xa t'e gō |
|    | He ate           | "Where you defecate?"    | he asked.          | Then                | "Tree             | this way          |
|    | enough.          |                          |                    |                     |                   |                   |
|    | bī ts'ā des 'ai  | ge dī ts'ōn de 'a        | bī dīl nī na       | 'ā                  | da nes da na      | tei tei           |
|    | from it          | projects quite slender," | he told him.       | There               | he sat.           | Tree              |
| 14 | bīL              | te'i s kaL na            | gō n'a ye          | na Līj na           | ge i k'a dzin na  | hīkai na          |
|    | with him         | he kicked it.            | Canyon             | he fell.            | Glands            | burst open.       |

33. COYOTE LOSES HIS EYES.

- |   |  |                                     |                             |                                |               |                                     |
|---|--|-------------------------------------|-----------------------------|--------------------------------|---------------|-------------------------------------|
|   | n ke na na dza na<br>he started again.                             | dā kū<br>Then                       | djeL tsō ye<br>yellow pitch | bī nda<br>his eyes             | ba<br>for him | na djít dla na<br>he made<br>again. |
| 2 | ca te'i ye dā kwe dō be siu kī de<br>"In the there you won't lie," | bī djíL nī na<br>he told him.       | ca te'i ye<br>In sun-       | ye nes kī na<br>shine          |               | he lay.                             |
|   | dā kū n dō na kwe kō eī<br>Then it was There here                  | xa ya n sn 'a na<br>down it was.    | n dec Lij gó<br>When it ran | n sn 'a na<br>it was<br>there. |               |                                     |
| 4 | 'ai yā bī na k'e cī<br>That is why his eyes from                   | ts'it des lī<br>he has dirty lines. |                             |                                |               |                                     |

34. COYOTE KILLS THE PRAIRIE DOGS.

- |    |               |                   |                |                   |                |                   |           |
|----|---------------|-------------------|----------------|-------------------|----------------|-------------------|-----------|
|    | a ēi          | n ke na na dza na | dā kū          | i ya ne           | bī dja di      | zīz ī             | teic      |
|    | Then          | he started again. | Then           | buffalo           | its leg        | long              | hair      |
| 6  | ye yes l'ō na | dā kū             | kwe            | dlō'              | bī kō ka na    | yī te'i'          | īn da     |
|    | he tied on.   | Then              | there          | prairie           | their camp     | to them           | enemy     |
|    |               |                   |                | dogs              |                |                   | yīl-      |
|    | xa ya na      | 'a 'e ga          | na gā hī       | da na da de       | nal dje        | gōl nī na         | dā kū     |
|    | he eame.      | There             | "Your          | cover the holes," |                | he said.          | Then      |
|    |               |                   | house          |                   |                |                   |           |
| 8  | kū gā hī      | 'āl tsō           | da na dac denL | dje na            | dā kū          | na da te'i jōj na | dlō hī    |
|    | houses        | all               | they closed.   |                   | Then           | they danced       | prairie   |
|    |               |                   |                |                   |                | around,           | dogs.     |
|    | dā kū         | sīt lī den hī     | tse            | bī la k'e         | sī'a na        | dā kū             | ye        |
|    | Then          | Coyote            | stone          | in his hand       | lay.           | Then              | gōl nīl-  |
|    |               |                   |                |                   |                |                   | it        |
| 10 | ns yīl nī na  | gō dīl tse na     | kō yā          | da bīl dīl tse    | gō na k'as sau |                   |           |
|    | hitting them. | They began        | "Accident      | kills them,       | when sun sets  |                   |           |
|    |               |                   | to die.        |                   |                |                   |           |
|    | na hī dī kai  | gōl nī na         | dā kū          | k'e teic tea ne   | da la get na   | tse               |           |
|    | they will get | he said.          | Then           | the smallest one  | was carried    | "Stone            |           |
|    | up again,"    |                   |                |                   |                | on the back.      |           |
| 12 | bī la k'e     | sī'a na           | nī na          | dā kū             | ī la das des   | kai na            | gō ga djī |
|    | in his hand   | lies,"            | he said.       | Then              | they all ran   |                   | to their  |
|    |               |                   |                |                   |                |                   | houses.   |
|    | dā kū         | tse               | ye             | gōl kal ts'īl na  | da la ne       | na gōs tse na     |           |
|    | Then          | stone with        | he hit them.   | Very many         | he killed.     |                   |           |
| 14 | 'a dā         | n ke u yī na      | lā gō          | de nL dje na      | dā kū          | gōc te'i cī       | īl ts'ā   |
|    | Then          | he began carry-   | Much           | he put on the     | Then           | ashes             | each      |
|    |               |                   | ing them.      |                   |                |                   | side      |

- yīzīna da kwe tūyīnīLna k'e teic tea na n īts'i t'as kīnī 'a yin-  
he pushed. There he buried The smallest one he put cross- When  
them. wise.
- 2 la gō yīk'e gōzīna yīk'a de na naLdjēna 'a dā naīLgajna  
he did it on he put On it he put a fire. Then he went to  
them ashes. sleep,
- te'a gōsōye dākū ne gōdījī ba n ya na 'āLtsō ba  
in the shade. Then wildcat to him came. All from him
- 4 xa na yīnīLna dākū dī bītseī da'ai na ya na nLts'ena  
he took up. Then these their only those for he put back.  
'a gai k'e djīs tea na n da'ai na ya nāi nLkīna 'a dā 'a ga  
There smallest one only that for he put back. Then there  
him
- 6 'an da ye nnyīna ne gōdīhī 'a yīLgalna  
far away he carried them. Wildeat there he ate them.
- dākū dī k'e na dzīna sīt Līden hī dī xa ye tc'īncīcīna dībā  
Then this he woke up, Coyote. This he poked out. "This  
one
- 8 dōi dīcīgal nīna kūye īxa t'au īyīnlt'ena teic ba da nac-  
I won't eat," he said. Here this manner he threw it. Tree it fell on.  
Lījna kūhī kwe bīl'a yī nLgō dākū dī yītseī xaiyīnīLna  
Water there its base was flow- Then these their he took out.  
ing. tails
- 10 ītse dn da hīdōc k'anL e nīna dākū teic ye te'e yīka na i tsīna  
"The have burned off," he Then stick with in for he poked.  
tails said. vain them
- e dīna  
There were none.
- 12 dākū kwe īyīnlt'ena yīka na dīka na kwe kū īye ye  
Then there one he had for it he looked. There water in  
thrown
- vinLtsa na yīte'i īu zīna da te'e yīka na dīLteīna 'a dījī  
he found it. To it he dived. In vain for it he reached There  
around.
- 14 da nes t'i īt'a da a da sīkīna yīte'i na n zīna da te'e  
he looked. Still right it lay. To it he dived again. In vain  
there
- na na des teīna da le xa na nas dzau na des t'i na īt'a da dā-  
he reached for it all over. When he came he looked again. Still right  
again out again,
- 16 kwe da na nas kīna xa na nas dza gō na des t'i na yīte'i na n zīna  
there it lay again. When he came out he looked To it he dived  
again again again.

da te'e na na des tei na dā kū kwe yī ya ye kū hī ka bā ye  
 In vain he reached for it Then there under it water bank  
 again.

- 2 da ge na nez kī na dā kū des ī na kwe bī k'a ye da sī kī na  
 up he lay. Then he looked. There on it it was lying.  
 tcic bā yī te'i na dī gīc na yī ya dnL t'e na da yī ts'i nī hīl  
 Tree top to it he jumped up. He took it down. Just its bones with  
 4 yīl yī 'aL na  
 he chewed it.

### 35. COYOTE IS REVENGED ON WILDCAT.

- dā kū dī yī ke' de ya na nc gō djī hī yī ke' de ya na kwe  
 Then this after him he Wildeat after him he There  
 started.
- 6 īL xōc na ne gō djī hī īL xōe na kō' gō nai des ts'i na gō ts'iL de  
 he was Wildeat was asleep. Fire around he put. His anus  
 asleep.
- ga xa yī la na ga na yīc tc'iL na dā kū k'e na gō nī na dī xe n k'e  
 for he took out. For he cooked it. Then he woke up. "This your  
 him him people
- 8 na gō das tse e da īts'iL de na ca gō mī la gōl nī na gai n la na  
 they killed its anus only me they he said. To him he gave  
 gave," it.
- tc'iL tcōj na kū dau nai īt dzī na bī te'iL de nai yaL teōe gōt nī na  
 He began So small it was left. "His anus he is he said.  
 eating it.
- 10 da 'ai kwe na be te'i yīL na 'ai yā 'ai lī k'i dje īk'a bīnL k'i dji  
 Just there he put back. That is that spotted the fat makes  
 that why spotted.
- 'ai yā lī k'i dje 'a gai sīt L'i den bin da da nai yis del ī 'ai  
 That spotted. Those Coyote his eyes those he threw up those  
 is why
- 12 dzet tsō sī lī na  
 plums beeame.

### 36. COYOTE AND BEAVER PLAY TRICKS ON EACH OTHER.

- kwe n ke na na dza na kū lā gō sīl ka na da kwe na na daL  
 There he started again. Water much lay. There he was  
 walking.
- 14 na ka ba ye na īL gac na dā kū ga tea 'a kū ilts' ā ye ye  
 Edge of he slept. Then Beaver there water in middle  
 water

m bī n yī na dā kū 'a e k'e na dzī na dā kū ka ba djī da nL kū na  
he earried Then there he woke up. Then to the bank he began  
him. to swim.

2 da dō 'an da gō nān xa na īnL kū na tea ī k'a gō n da dī xa t'au  
Not far circling he swam. Beaver it around him this  
back was way

n ke na dīL kū na da na nL kū na ka ba djī da 'a eī nān xa  
began to swim. He swam again toward bank. Right there in cirele

4 na īnL kū na da kwe da na nL kū na ka ba djī gō n da dī n ke na-  
he swam. There he swam again toward Around him he began  
bank. to swim,

dīL kū na tea ī da kwe da na nL kū na ka ba djī da n de nL n de-  
Beaver. There he swam again toward bank. He felt ex-

6 en na xa nas dza na ka ba ye  
hausted. He eame out on the bank.

dā kū kwe n ke nas n t'i na ga na he da na dā kū ka ba ye  
Then there he started. For him he was watch- Then on bank  
ing.

8 tea ī īL xōe na na yī gī na bī da 'an da ye n gō n yī na dā kwe  
Beaver was asleep. He took His turn far he carried him. There  
him up.

k'e na ts'it dzī na 'a eī k'a n ke na enL djī na nae yāl džinL e  
he woke up. Then he began to drag himself back. As he dragged  
himself

10 gō n da de sit L'i den hī gō n da dī n ke na dī kas na da na dzint-  
around him Coyote around him ran. Until he  
eame back

dza djī da 'a djī da gō n da dī n ke na dī kas na dī da le bī la k'e eī  
right there just around he kept running. This all his palms  
him over

12 da le be da tea na da n de nL n de e gō na dza na  
all over were raw. When he was exhausted he came baek.

## 37. COYOTE APES HIS HOSTS.

sit L'i den hī kwe n ke na na dza na kwe ka da ye tse des 'a ye  
Coyote there started again. There by water rock stands up

14 ke L'a xa ī le t'e bī gā na 'a e ya n ya na sī L'i den dō ī yā ā de xa  
Kingfisher his house There to he eame, Coyote. "Not anything  
was. him to eat

'a t'e n na xa n ya n i na dā kū kwe bī ya ye kū ge i lñ i lñ  
it is to us you he said. Then there below water just ice, ice  
come,"

2 ge da dīl kū ye da kwe yī ye djī da dīl gō na a cī lō ge ya  
very smooth there into it he jumped. Then fish for him  
yīnl kī na dā kū ya l gal na ca dn dal gōl nī na sīt l'i den hī  
he caught. Then he ate it. "To me come," he said. Coyote

4 'an 'a gōl nī na  
it was said it.

dā kū tse des a cī a cī n n da na ba en ya na dā kū ga  
Then rock where there he stayed. To him he came. Then  
stands up

6 dō ya an de xa 'a t'e n na xa n ya gōl nī na kwe bī ya ye  
"Not anything it is to us you he said. There below it  
to eat came,"

i lñ na da dīl kū ye da kwe da dīl gō na i lñ i bī teic' ye yīs dī na  
was ice. Just smooth there he jumped. The ice his nose he struck.

8 dā kwe das tsa na dā kū ba en ya na a cī lō ge hī ba xa te'nl  
There he died. There to him he came. Then fish for he took  
him out.

kī na na bī gōc yīnl nī na dā kū lō ge hī ba te'nl kī na be dī sī  
He restored him. Then fish to him he gave. "I have

10 gō da a cī bī djīl nī na ya l gal na bī ts'ā nas des dza na  
magie for that," he said. He ate. From him he started.

kwe n ke na na dza na kwe i ya ne ya na na dza na i gōl na  
There he went again. There buffalo to him he came. She was  
fleshing hides.

12 sīt l'i den dō ya can de xa 'a t'e n na xa n ya bī djīl nī na dā kū  
"Coyote nothing to eat it is to us you he said. Then  
come,"

ge kwe īc dal nī na i tsī 'a cī xa tc'i ī na ts'it tsī na ts'it tse na  
just he reached. Meat then he took out. He began to He finished  
there pound it. pounding it

14 lā gō gō nī ye tcic' be na ts'is tsī na dal ts'a ne ai yī i tsī n  
mich. His nostrils stick he pushed up both sides. That meat  
ge xe na bī ye djī na lī na bīl ba na djīl tea na ba en ka na  
grease from his ran With it for he mixed it. By he placed  
nostrils down. him him it.

16 yī ya na hwū ū bī te'nl nī na ai da cī 'a t'e na da na ts'ine dīl t'i na  
He ate. "Hwu u," he said. "That just my nature." He jumped up,  
tsī l'i den hī hwū ū bī te'nl nī gō da na ts'ine dīl t'i na da cī 'a nī  
Coyote. "Hwu u," when he said he jumped up. "Just I said  
it,"

- bī djīl nī na ī ya na hwū ū na bīL te'it dī nī na da ba ts'inc dīL tī na  
he said. He ate. "Hwunū," he said again. He jumped up again.
- 2 ī ya na da eī qn nī bī te'īL nī na ī ya na ea dn dal gōL nī na  
He ate. "Just I said it," he said. He ate. "To me come," he said.  
ba en ya na bī gā ye te'i dī hī ye a k'a na ī dlō na bī de  
To he came. His house hide with he wrapped himself. His  
him horns
- 4 da ca da gō la na kwe ī gōL na dō ya an de xa a t'e n na xa  
he made. There she was flesh. "Nothing to eat it is to us  
ing hides.
- n ya gōL nī na dā kū kwe ka das t'ō dī bī t'a gō eī xa yī ka na  
you he said. Then there bark from his he took out,  
come," blanket
- 6 yī tsī na lā gō yī tse na dā kū te'i te'i ye bī nī ye na ī tsī na dī  
He began Much he Then stick with his he pushed. This  
to pound it. pounded nostrils
- yī ye dī bī nī dīL da ts'is sī na xa de na a mas dza na nī na  
in his nostrils blood ran. "How did I miss it," he said.
- 8 da te'e aīl ī na dā kū da kū kwe nac dīL nī na ī tsīL ba ye  
In vain he did it. Then these there he put his hand. Meat dried  
xa dī ī na ba ts'ī nt tse na gō nī ye te'i te'i be na ts'īt tsī na  
he took out. For him he pounded it. His nostrils stick with he pushed up.
- 10 ge xe na na lī na ba īL ka na dīmL tea na ba na en ī na īn ya  
Grease flowed For he mixed it. By he placed "Eat it.  
down, him him it.
- dī eī be dī sī gō da ae ī bī djīl nī na  
This I having magic for I do it," he said.
- 12 dā kū kwe n ke na na dza na sī Lī den hī kwe dzēs hī  
Then there he started again Coyote. There Elk  
sī kī ne ya na na dza na dzes tsō bī de ī da des ze gō sī kī na  
lay to him he came. Large elk his horns (many) stick- he lay.  
ing up
- 14 ā'e ya ua na dza na sī Lī den dō ya an de xa a t'e n na xa  
There to him he came. "Coyote nothing to eat it is to us  
n ya bī djīl nī na dā kū dzes ge na ne na n dī t'ai gō da na-  
you he said. Then Elk right across when he turned he  
come," his head
- 16 ts'īns dīL tī na sī Lī den da eī a t'e dō se ninL dī bī te'īL nī na  
jumped up, Coyote. "Just my Don't be afraid he said.  
way." of me,"
- dā kū gō L'ae k'i de hī t'ai yīL ba enL dje na yī ya na gō t'a gō eī  
Then his hip dry he gave him. He ate it. His blanket  
from

- ail ba xa djinL dje gō L'a kī de ca dn dal gōL nī na  
dry he took out his hip. "To me come," he said.
- 2 ba en ya na bī Gā ye tci tcī des dze ī bī tsī djī ye da yīs Lō na  
To he came. At his sticks sticking up his head he tied on.
- yīL sī kī na bī nī dji k'a gōL dō gō yīL sī kī na dō ya 'an de xa  
With he lay. His face inflamed with it he lay. "Nothing to eat  
it"
- 4 'a t'e n na xa u ya gōL nī na īs 'a gō bī t'a gō ye na dīL nī na  
it is to us you he said. After a in his blanket he put his  
come," while hand.
- q̄ ka dae t'ō djī bī t'a gō cī ka dac t'ō djī ga xa yīnL dje na  
Bark from his blanket pine bark for him he took out.
- 6 xa de na 'a nas dza nī na dā kū da gū gō t'a gō cī iL'ac kī de  
"How I missed he said. Then here from his blanket his ham  
it?"
- ail ba cnL dje na be dī sin gō da 'ac ī dī īn ya bī djīL na na  
dry he placed. "I having magic I do This eat," he said.
- for this it.
- 8 yī ya na  
He ate.
- kwe n ke na na dza na kwe t'al tcī bī ga na ge bī t'a xa na-  
There he started again. There woodpecker his house his wings he
- 10 yīL ī de na da na ts'ins dīL t'i na n Gā gō dīL la nī na da cī a t'e  
stretched out. He jumped up again. "Your is on fire," he "Just my  
house said. way,"
- bī djīL nī na ca dn dal gōL nī na  
he said. "To me come," he said.
- 12 bī Gā e ba en ya na dī bī Gā hī dai dnL la na kū'ī be  
His house to he came. This his house he had set on fire fire with.  
him
- sī Lī den nī Gā gō dīL la bī djīL nī na da cī a t'e gōL nī na dā kū  
"Coyote your house burns," he said. "Just my way," he said. Then
- 14 dī bī tcī' gō da k'al na gō a ye bī tse na ī del gō das n t'i na  
this close to it burned. Over it his tail throwing up he jumped.  
him

## 38. COYOTE IS DISOBEYED BY TURKEY.

tsī L'i den ka dje naL yīs e ya n ya na dā kū ga 'a yīL nī na  
 Coyote turkeys were in a to he eame. Then he spoke to  
 flock them one.

2 eī gā e 'ā e n dai 'ā e da ne dal gal yīL nī na 'ai yā cī gā e  
 "My there go. There they will eat he said. "That is my  
 house you," why house  
 n dai gō dja de ca na des t'ec na n dja de na dec t'e dji n de  
 you go." His leg he marked across "Your leg I marked one side  
 with a coal.

4 'ā de ea nīe da kīnL yīL nī na dā kū ga ka dje hī tsī L'i den  
 that for me they will he said. Then Turkey Coyote  
 one save,"

yī Gā ye de ya na 'ā e n ya na dā kū ga ka dje hī 'a nī na  
 his house he went. There he eame. Then Turkey he spoke.

6 k'e djis tca ne da dal gal bī dja de dee na ne na dī da t'ie 'a ne  
 "Smallest child you eat up, his leg right side make a mark on that  
 one  
 ea n da kīnL na xīL nī na ka e 'an a xa t'au ī dji na te'iē cī des 'a  
 keep for me', he told your That like that here to you sent me,"  
 you, father. one

8 gōL nī na dā kū ga k'e djis tea ne hī bī L'a cī te'inL līj na  
 he said. Then the youngest child side of its head she struck.  
 bīL n en līj na dā kū da djal gal na  
 She struck it. Then they ate him.

10 dā kū ka dje hī gō ts'ā na des dja na 'ā bī k'e ya na dza na  
 Then Turkey away he started. There his to he came  
 people them again.  
 dā kū tsī L'i den hī na dza na xa ye na kū cī din de na tc'i-  
 Then Coyote came home. "Where this way man to I sent,"  
 you

12 el 'a nī na da xal gal a na tc'in el 'a kwe ga na xa n ya dā kū  
 he said. "You should to I sent." "Here to us he Then  
 eat you  
 'a na xīL nī na ka e na tc'iē cī des 'a k'e djic tca ne hī dī yal xel gō  
 he told us, 'Your to you sent me youngest child when you  
 father have killed

14 da dal gal na xīL nī bī dja dī dec na ne na dec t'ec gō 'a ne  
 eat him,' he told us. 'His leg right side marked with a that  
 coal side

- can da kīnl na xīl nī 'ai ka ke djis tea ne bīl n ne līc dā kū  
put away for he told us. That youngest child we struek. Then  
me,' reason
- 2 da xīnl gal kwe bī dja dī dee na'ne na dec t'ec gō na 'a dlā'  
we ate him. Here his leg right marked black for you is made.  
kwe na da sī kā nī na da bī dn da xal gal a na te'i el 'a  
Here for it lies," she said. "Just him- you should to I sent.  
you self eat you
- 4 da tsa' au da na tc'a na  
May he die! He lied."  
yī tc'i' na des dza na dā kū ga ya na na dza na bī ts'ā da da-  
To him he started again. Then to he came again. From they  
him him
- 6 n nī na kwe nōc tcī ya da da n des bī na dā kū ye n tsel na  
flew. Here pine on it they sat. Then he started to chop it down.  
tcī tcī yī k'e nl nī na bīl n des ka na da na da n nī na Le' ya da  
Tree he chopped down. With it started to They flew again. Another on it  
them fall.
- 8 na n des bī na ye na n tsel na bīl na n des ka na yī k'e na n nī gō  
they sat. He started to With it started to fall when he cut it off.  
chop. them
- Le' ya da na n des bī na ye na n tsel na yī k'e na nl nī na bīl  
Another on it they sat. He started to He cut it off. With  
chop. them
- 10 na n des ka na Le' kwe na na 'ai ya da na n des bī na ye na n-  
it started to fall. Another here standing on it they sat. He started  
tsel na yī k'e na nl nī na bīl na n des ka gō da na da n nī na kwe  
to chop it. He cut it off. With it started to fall. They flew again. Here  
them
- 12 Le' te'i te'i ya da na n des bī na dā kū 'a yīs sī na n de nl n-  
another tree on it they sat. Then he quit as he was  
de gō  
tired.

## 39. COYOTE IS SHOT WITH A PINE TREE.

ī la dā kwe tsī lī den ts'a tīna kwe k'e teīnē bīc n k'a  
Long ago there Coyote was traveling. There (birds) arrows

14 īl't'a e ya n ya na nōc te'i da xa t'e gō k'a yīl t'a na 'a'e  
feather- to he came. Pine trees whole arrows they were There  
ing them feathering.

ya n ya na sī lī den hī k'e teīnē bīc n k'a īl t'a na nōs te'i  
to he came, Coyote. (Birds) arrows were Pines  
them feathering.

- k'e teic bīc n nōs tei i k'a yīl t'a na sī l'i den hī ga sn t'i na  
 (birds) pines arrows they were Coyote to came.  
 feathering. them
- 2 k'a hī dō ga ya gō lī na xa ea ī be cī nL t'ō gōl nī na dā kū ga  
 "The won't kill Let me see with me you he said. Then  
 arrows anything. shoot,"
- be te'i nL t'ō na yī ts'ā na dī kas na da bī ke' na ts'i tsī na dā kū  
 with he shot him. From he started. Right after they went. Then  
 them him
- 4 tsī l'i den hī ne nL n de na bī Lī ts'i sī na dā kū 'an nī na da ga  
 Coyote was tired out. They shot him Then he spoke. "Just  
 through." hair
- da ga da bīL xa tei  
 behind (?) with it blew off."

## 40. COYOTE INSULTS THE ROCK.

- 6 da'a cī n ke na na dlōc na kwe tse ke qn t'a ye tse kū sī mas  
 From there he started trotting There rock between rock round  
 again.
- na dī mas na 'ā'e ya na sn t'i na n ke' hī dis mas bīL nī na  
 was rolling. There to it he came. "After I will roll," it said.
- 8 dī nīc dja' dō ci ke' hō mas 'a t'e dō'a dn nī n tī hīs mas dā kū  
 "I run fast. Not on me it will it is." "Do not Over you I Then  
 roll say that. will roll."
- yī k'es dzī na yī k'es līc na dā kū ga bī ke dījī n ke n mas na yī la dījī  
 on it he defeated. On it he Then after him it rolled. In front  
 cated. urinated. of it
- 10 da īl na na kas na kwe tse eī ke' tsī mas ī nī na dā kū dō in da  
 he ran about. "Here rock on me is going he said. Then not  
 to roll," gently
- bī ke' dījī des mas na ya xa dī kas na dat da gī yen da ya xa na xa-  
 after him it rolled. He ran around Very steep he went up  
 up hill. and down.
- 12 kas na nī te'i da bī ke' xa dī kas na da īs 'a hen na dā kū n de-  
 Down after him it came. Long time it was. Then he was
- nL n de na tsī l'i den hī dā kū ga n da ge na ic deL nī na dā kū  
 tired out, Coyote. Then "For you I rub out," he said. Then
- 14 'ā'e bī tea nī n n bī lī dījī hī gō n n yī k's na īl n da na  
 there his faeces his urine too he licked off.

## 41. COYOTE MARRIES UNDER FALSE PRETENCES.

kwe n ke na sn t'i na kwe kō ka na 'ā'e na sn t'i na dā kū ga  
There he started again. There camp There he came. Then was.

2 te'e kē da te'ō kc na xan bī ke tc'ō djī n tsā i 'an ba gō dīc kel  
woman he asked for. "Who his leg muscle is big that to I will give  
one him her,"  
bī te'īl nī na bī ke tc'ō djī hī da yel nī na ba gōc nl kī na lī  
he said. His leg muscle he held up. To him he gave her. Horse

4 ge na dī nī da cī lī n n dī nī nī na ī s'a na kō ka gō n ke na da-  
whinnied. "My whinnied," he said. It was camp was They  
horse long time there.  
za na lī xa de ya nī na dā kū ts'i des bī na gō ts'ā  
started to move. "Horse I go he said. Then they stayed From  
for," there them

6 ī na da za gō dō ga na dai gō n kee nda na na da hī ze hī ec nl n da na  
moving he not having they moved. Those having they came to.  
come back moved  
gō tc'i' k'e kas na kō cī lī ea ī kas gōl nī na n dō ke l  
To them he ran out. "Here horse for ran," he said. "Pan- blan-  
me ther ket

8 da sīl tsōs gō l'ōs dis dī be dn t'i gō bī za xa ī a gō gō ts'ā ī na na-  
spread, rawhide dragging, bridle too." From he  
rope them  
kas na da dō na ts'īl tsa na  
went again. Not they saw him again.

## 42. MOSQUITO MARRIES UNDER FALSE PRETENCES.

10 kwe na lie za na 'ā'e ga dza ts'ōs hī ba na gōc nl kī na  
There they camped. There mosquito to him he gave her again.  
L'e gō na ga na dai na dā kū t'a nl da dee ye' nī gō gō ts'ā  
It was To he came. Then "Early I hunt," saying from  
night. her her

12 k'e gai na da dīl na gān nai yīl kī na yīl kai gō ī gān na des dza nī na  
he went Just blood he brought "To- for it I will go," he said.  
out. home. morrow  
kwe L'e gō na na dai na da ya 'et dī na hī dai na ga ge da-  
There at night he came again. Not anything he came back. "Ravens had

- da aL GAL le na nī gō na na dai na da bī ts'i nī da ī eī dō na-  
eaten it all," he saying came back. "Just the bones why did n't  
2 djint djai bī te'īL nī na da ī ts'i nī n da āL tsō da yī 'al na gōL nī na  
you bring," she said. "The bones too all they chewed he said.  
up,"
- ea ī 'ai gō dil da ī na ga na yīnL kī na da na ceL dje nī gō  
At evening blood only he brought back. "I put it on (tree)," saying  
4 yī te'i na na dai na ga ge āL tsō da aL GAL nī na da bī ts'i nī da  
to it he went back. "Raven all ate it up," he said. "Just the bones  
ā ci dō na djint djai bī dījīL nī na da bī ts'i nin da āL tsō da yī al-  
why did n't you she said. "The bones too all they  
bring?" chewed
- 6 na gōL nī na dā kū ga da ī xōe gō bī k'e dījī xa'ea na bī nī dījī  
up," she said. Then when they on him sun came His face  
were sleeping up.
- k'es NL tsōs na bī da ī anL ts'ōs de gō dān de ze na bī ga nī ja go-  
she uncovered. His mouth slender was very long. His arms were  
8 anL ts'ōs de na bī dja dī hī gō anL ts'ōs de na te'i nēL ī na  
very slender. His legs too were slender. She looked at him.  
dā kū kō gā hī bī k'e na te'i nīL na dā kū k'e na dzī na tsī na des dlōs-  
Then tipi on him they took off. Then he woke up. Covering
- 10 se gō ts'i kō ye n ke n ya na gō na te'īL t'e na  
his head this way he started. She divorced him.

## 43. COYOTE DECEIVES a WOMAN.

- 'a cī n ke na da za na n na he za na sī L'i den hī Lee bī a  
Then they moved camp. They camped. Coyote another his wife  
12 na gōs dīL na dec ye nī gō ī na na je na ea'ī 'ai gō na dai na bī nī  
became. "I hunt," saying he went At he came His  
hunting. evening back. nose  
dī Lī hī yōL ts'i na dā kū bī nī dī Lī hī ye at dī tcī na bī la n da  
blood he hit. Then his blood with he painted His hands  
nose himself. too
- 14 āL tsō dīL ī ye yī teis na na seL tse nī gō na hī dai na ī ga  
all blood with he painted. "I killed saying he came "For  
several," home. it  
na des dza nī gō na hī dai na yī te'i ī gan na des dza nī na  
I go again," saying, he came back. "Toward it for it I go," he said.  
16 da dī kō n na hī dai na dō ga ī ye gō ge ga na te'a na  
Just smooth he came back not bringing anything. He lied.

44. COYOTE AND THE MEXICANS.



<sup>1</sup> Spanish.

- ac le yīl nī na tsī Lī den hī 'an 'a gōl nī na dā kū na kai ye hī  
I will he said. Coyote it was said it. Then Mexican  
make,"
- 2 bī ō xa ye gō nī na ai ba bīl xas kas nī na da kū ga ya yīl  
his hens he had. "These for with I will he Then for with  
him them run," said. him them
- xa kas na yīs tsai gō ya yīl hīl dlōc na dān jō ne gō xa ye na  
he ran. Holding in for with he trotted, very slowly. "Where  
his mouth him it
- 4 Lī te'ā'ā nī na dā kū ga yī te'īe dai il'an na kwe ka la ye i yīnL kīn  
dog?" he Then to him he sent him. There over the he had car-  
said. hill ried it.
- Lī te'ā'ā n yī kee i naL ka na a cī ga ya ga na yīnL kī na dā kū  
The dog after ran. There from he took it. Then  
him him
- 6 da bī k'e da i dlī xe sī lī na  
just his friend they became it was.
- dā kū dīl das a bī ts'ā i na das kai na te'a gōl xel gō kōnc k'e<sup>1</sup>  
Then to dance from they went. When it was house  
him dark place
- 8 n yī mī kī na dā kū tsī Lī den hī ga na sn tī na gōn ba lī le<sup>e</sup> dān di-  
they left Then Coyote to came. "Com- one just  
him him bim padre,
- na sīn da yīl nī na da cī na a gōn ba lī yīl nī na dā kū da 'a  
yourself you he asked. "Just by com- he said. Then there  
stay?" myself, padre,"
- 10 yīl tsī' ke na dā kū Lī te'ā'ā hī 'an nī na gōn ba lī kwe ga-  
with they two Then dog he said. "Com- Here box  
him stayed. padre,
- hwōn<sup>2</sup> yī bī ye ye whīc kī sī la na gō de ya be whīc kī be sī-  
inside of it whisky was ly- Bottles in whisky in was  
ing.
- 12 la na gōn ba lī kū i dlā nī na le<sup>e</sup> ya xa yī 'a na dā kū e nī dlā  
lying. "Com- let us be One for he took out. Then they began  
padre, drink," said. him to drink.
- 'al tsō ya dla na dā kū gōn ba lī gōc n de nī na dā kū Lī te'ā'ā hī  
All they drank. Then "Com- I am going he Then dog  
padre, to shout," said.
- 14 dō gō te'īe yī ka tī na din de na xa 'a gō yā gōl nī na da xa t'en-  
not to him wanted it. "People us they might he said. Nevertheless  
notice,"

<sup>1</sup> Used of a deserted camp site, but here of a temporarily empty house.<sup>2</sup> Spanish.

da tsī L'ī den hī bī nī 'e dn dī na<sup>1</sup> da dīL gac na dā kū ba na djint-  
Coyote his was none. He began to Then to they came  
mind howl. them

2 kai na lī tcā'a hī n dīL dje gō ba k'e kas na dā kū tsī L'ī den hī  
back. Dog hitting him he drove out. Then Coyote

n dai nīL dje na bī tea ne ye na yōL na gō i gō de hī 'āL tsō gai  
they beat. His faeces he voided. Their cloth all for  
them

4 ge da lies tsī na 'ai yā na kai te'e kē bī L'as t'as'a ne hī  
he defecated. That is why Mexican girls their skirts  
'ai lī k'ī dījī 'ai tsī L'ī den bī te'an dī 'ai ba lī k'ī dījī 'ai na te'in  
those are those Coyote his faeces those spotted those it is  
spotted, said.

6 'ai k'a te'i tcī be sō ye yō nīL n n 'ai man sa na sī lī na 'ai yā  
Those too trees money he threw that apples became. That  
is why  
na be tcī da be sō na na be tcī  
they sell them, for money they sell them.

## 45. HOW MOLE WON THE RACE.

8 kwe te'e kē n jō i dā kū dī din de bī te'i i Lā te'ic tei na  
There girl pretty. Then these men to her many gathered.  
dī ya La bā gō yī te'i i La da des kai na da xa dn da la' ya  
This sky border toward her many came. Whoever first to her

10 sn t'i i da 'an nai dīL ke gō dā kū dī i La da des kai na dā kū ga  
came that one would marry her. Then these many ran. Then  
dī sī L'ī den hī din de dō bī dī ee ye ge īL nda da na na kel gō  
this Coyote people not close to him around himself turning his head

12 ts'a t'i na dī din de īL ga nas dī ya jōe gō i La da hē kai na  
he ran. These people passing the others. they were coming.  
dā kū daL bai hī ac dō i deñ ka na dīn de īL da des xas kai na  
Then Heron was not running yet. People many were running.

14 dā kū is 'a gō da yī ke' nas n t'i na dā kū ga da gū n kel yc dī  
Then after a long behind he ran. Then flat these  
time them

dīn de yī ga sī t'e na dīn de da dī dja i yī ga sī t'e na daL bai hī  
people he passed through People those fast through he passed, Heron.  
them them

<sup>1</sup> The usual expression for intoxication.

46. FROG WINS FROM ANTELOPE IN A FOOTRACE.

- |    |          |                |             |                            |              |          |             |
|----|----------|----------------|-------------|----------------------------|--------------|----------|-------------|
|    | dā kū    | da gā dī       | na kī       | bī e le <sup>4</sup> dī na | gōe kīj je   | te'āl de | 'ai         |
|    | Then     | antelopes      | two         | were gambling.             | White-tail   | frog     | these deer, |
| 14 | na kī    | bī e le dī na  | dā kū       | gōe kīj je hī              | yīl          | n'a j na | da teī teī  |
|    | two      | were gambling. | Then        | white-tail deer            | with         | ran.     | Just woods  |
|    | yī ye ye | dī             | da gā dī hī | da nai ts'is gai ye na     | xa dī kaz na | dā kū    |             |
|    | in       | this           | antelope    | just plain                 | ran out.     | Then     |             |

- |   |               |               |                    |                  |              |               |
|---|---------------|---------------|--------------------|------------------|--------------|---------------|
|   | gōc kij je hī | tcī tcī       | yī 'a gō da        | ts'it da tī na   | dā kū        | gōc kij je hī |
|   | white-tail    | the trees     | over them          | he jumped.       | Then         | white-tailed  |
|   | deer          |               |                    |                  |              | deer          |
| 2 | gō zō na      | gō k'e tō dī  | gō zō na           | gō l'ae kī de gō | 'ai gō       | gō zō na      |
|   | won.          | His dew claws | he won.            | His hip (fat)    | that too     | he won.       |
|   | dā kū         | na na         | tc'al de hī de     | ye na ī dla na   | gōl gai ye   | tc'al de hī   |
|   | Then          | in turn       | frog               | he ran a race.   | Plain in     | frogs         |
| 4 | īl ke'        | n da gō       | 'a de ya na        | da 'a ga djī     | nel 'a gō    | 'a de ya na   |
|   | one behind    | sitting       | they put           | To there         | end of line  | they made     |
|   | the other     |               | themselves.        |                  |              | themselves.   |
|   | dā kū ga      | 'a ga cī      | sī da cī           | 'a cī            | xa t'e gō    | yīl n'aj      |
|   | Then          | over there    | he sat             | from there       | thus         | they ran.     |
|   |               |               |                    |                  |              | Together      |
| 6 | dī            | tc'al de hī   | da le dī           | da kwe           | nas da gō    | 'i t'e l'ōl   |
|   | these         | frogs         | once               | there            | as they were | yīs dō na     |
|   |               |               |                    |                  | sitting      | it waved.     |
|   | tc'al de hī   | gō zō na      | dō ga gō lī hī ka  | ts'in zō na      | ī xat dza na |               |
|   | The frog      | won.          | Because he did not | he beat him.     | Thus it was. |               |
|   |               |               | expect it          |                  |              |               |

47. WHEN THE BIRDS WERE CHIEFS.<sup>1</sup>

- |    |                   |               |                |                |           |                            |                    |
|----|-------------------|---------------|----------------|----------------|-----------|----------------------------|--------------------|
| 8  | gō teī na         | tc'in         | nan t'a        | ba en̄'na      | te'in     | nān n't'ai gō'             | da da-             |
|    | Robin             | they say      | chief          | they made      | they      | When he                    | those              |
|    |                   |               |                | him            | say.      |                            | talked             |
|    | sil lai e da      | et dī'na      | tc'in          | dā kō          | nā t'a    | bī k'e ts'a gō sī dē' ya   | bī-                |
|    | lying             | were          | they           | Then           | chief     | "Is there plenty of food?" | he                 |
|    | (clouds)          | none          | say.           |                |           |                            |                    |
| 10 | tc'il nī na       | da kū         | tsī tc'i ke    | nan dī t'ai    | kō da     | na da īt tse e na          | te'in              |
|    | asked.            | Then          | (a bird)       | he spoke.      | Now       | everybody                  | they               |
|    |                   |               |                |                |           | killed game                | say.               |
|    | dā kū             | bī k'e i      | da bīL         | da gō jō he na | te'in     | dā kū                      | teō ga-            |
|    | Then              | his people    |                | were pleased   | they say. | Then                       | (a bird)           |
| 12 | lī gō'            | dai ī ke* gō' | nan dī t'ai na | dā kū          | bī        | da la ne                   | bī t'sī na         |
|    | after that        |               | was chief.     | Then           | deer      | very                       | its meat           |
|    |                   |               |                |                |           | much                       | they               |
|    |                   |               |                |                |           |                            | say.               |
|    | dā kō             | bī k'e i      | da bīL         | da gō jō e na  | te'in     | da lī ga dn                | dīn de             |
|    | Then              | his people    |                | were happy     | they say. | Everybody                  | people             |
| 14 | n ē hil dīL na    | tc'in         | da lī ga       | dīn de         | ī tsī'    | ma gō                      | da ya bīL gō jō ne |
|    | brought meat      | they          | Every          | man            | meat      | especially                 | they were happy    |
|    |                   |               |                |                |           |                            | about              |
|    | bī nān t'a k'e cī |               |                |                |           |                            |                    |
|    | their chief from. |               |                |                |           |                            |                    |

Told by Juan Pesita.

- tēl nan d̄i t̄ai gō da zas nal kī ha na na d̄i t̄ai na tc̄'in  
 (A bird) when he was chief falls it snow he talked for they say.
- 2 bī nān t̄a k̄e gōs k̄as na tēin dū na an t̄a na zas nal kī bī djīL-  
 From his it was they "Do not it will snow," they told  
 speech cold say. speak, him.
- nī na kal dē dzē e nL n de bī djīL nī na tēin da kū da kū de'  
 "Cedar fruit swallow," he told them they say. Then "Enough
- 4 nin t̄a bī djīL nī na tēin da ajan t̄en da dē nī 'a dīc nī nī na  
 you they told they say. "Anyway let me I say," he said.  
 speak," him alone
- dū be da caL d̄jī cī nān t̄a nī na tēin da cī na nae n de gō'  
 "Do not call my name, I am chief," he they "By my- when I camp  
 said say. self
- 6 da xa ye n kec n de ye k̄a sā' gō dū cī yīL xe' nī na cī tc̄'ec ke  
 wherever I camp nearly heat kills me," he said. "My children  
 da xai ye n kec n de ye gō dū 'a da hī t̄e'a' cī tc̄'ec ke nī na tc̄'in  
 whenever I move about because it they cry, my he said they  
 is hot children," say.
- 8 sīze gō k̄az i ā din de dū gō ka na ca' nī na tēin da cī nī xa ye  
 "My because it people not among I go," he they "By any-  
 mouth is cold them said say. myself where  
 e dī sōL gō xa dī cai nī na tēin ce da da nī ya zas n tsā gō  
 whistling wherever he said they "Because you snow inueh  
 I go about," say. do not like me
- 10 naL kī gō na ke djī hwōc kī' ai yā na tēi' dū cīL gō jō gōL nī na  
 it falls on you I call. Because toward I am not he said.  
 of that you glad,"
- dū ce da nī gō 'a da xa ye da dū na tēi' cī nī 'a t̄e cī nī n jō  
 "If you don't there everywhere not toward my it is. My is  
 bother me you mind mind good."
- 12 'a xa t̄au 'a nī na tēin  
 That way he said they say.

48. WOODPECKER DESCRIBES HIMSELF.<sup>1</sup>

- sīL ka de na tēin dī tēis ba na cai cīL n jō da xa dn cī tēi'  
 Woodpecker they "This tree I climb I like. Anybody to me  
 say.
- 14 ya yal kī 'a ba na ca cī da i n L'iz gō be ca' a' beekal ī gō-  
 talks because I climb. My bill hard with it for I peck Holes  
 myself with it.

<sup>1</sup>Told by Juan Pesita.

- 'an ye 'au ya linL 'i ye bī teec ke nī tā 'ai yā tcīc cīL n jō  
I make. In his children. I raise. That is trees I like.  
why
- 2 bī djē hī be hīc n da' da xa dīj a gō tī hī dō be ga yac kī  
Its pitch with it I live. Anything happens I don't complain  
about.
- be dīs sī gō nac djai' xinL sai yī ts'i kīe eīL n jō bī ka dae tō dīj  
Having super- I carry rotten pine. Very much I like it. Its bark  
natural power
- 4 ba hīc de ba cīL gō jō da 'ai be hīc n da' tei tei 'ai yā cīL n jō  
I take off. I like it. Just that with I live trees. That is I like it.  
it why
- cī nī' ca k'e tcīl tcī dā cī da c tcīe be nas djai'a ea djin La'  
My form me when they my bill wood with I carry for he made.  
face paint red, it me
- 6 be hīc kāl'a gō 'ai yā da ea k'e bc hīc kāl n da' dō tsī dīnī  
with I peck also. That is all day with I peck but not my aches.  
it why it head
- cī lai ī gō dō nel n de ye nes dī ye ī cī 'ai yā da tcīc Lā na  
My hand does n't get I get used to it. That is just trees many  
too tired. why
- 8 na ca tcīc La ye ts'i cīL gō jō dje hī hī cā' 'ai dā be  
I go Trees many very I like. The pitch I eat. That with  
among. much
- Line k'a cī t'a hī bī k'e ye tcīe be ye na ca ī xā t'au hīc n da'  
I am fat. My wings their fashion trees with I go That way I live.  
them among.
- 10 cī ba cīL gō jō ga nac t'ai gō na cīL gō jō Lā e ba da nān nīc teīl-  
I like it. When I fly about I like it. Many tops I fly from one  
to another
- gō dā kō gō ba cīL gō jō 'ai yā dō be ca ya dal kī' dā dā kwe  
so much I like it. That is you do not complain Just that  
why about it.
- 12 cī 'at t'c' cī a djin la 'ai yā tcīc bī ye na hīc n da' ī xā t'au  
my nature. He made me. That is trees in I live. That way  
why
- da da cin da da ya da dō ba ts'in zī dō hīc n da' cī gā yc n jō  
they live. Anything not failing I do not live. In my house well
- 14 īc xōc  
I sleep."

49. FLICKER DESCRIBES HIMSELF.<sup>1</sup>

gō se cī jī' nī na tc'in cī da n des ī be n jō ī cā' nī na  
 "Gōse my he said they "My long with well I eat," he said  
 name," say. bill

2 tc'in cī t'a bī ye cī lī tēi be nac t'ai nī na tc'in cī dja de gō  
 they "My under red with I fly," he said they "My legs too  
 say. wings them say.

da L'i je nī na tc'in cī na bā gō dinL tcit dī nī na tc'in cī jic gō  
 are blue," he said they "My eye are pinkish," he they "My  
 borders say. said say. voice

4 de nī' nī na tc'in dīc nō (nī gō) dīn de da Lī ga cī dī ts'e'  
 is loud," he said they "When I sing people all me hear.  
 say.

cī jic ya bīL gō jō xa t'au cī'a t'e' nī na tc'in  
 My voice they like. This way my nature," he said they say.

50. LEWIS WOODPECKER DESCRIBES HIMSELF.<sup>2</sup>

6 nī jī cī jī nī na tc'in cī nda ī ge na dīl dla' nī na tc'in  
 "Nījī my he said they "My shine," he said they  
 name," say. eyes say.

cī yō da cinL t'e' nī na tc'in cī e di ī ge Lī zī<sup>2</sup> nī na tc'in  
 "My become me," he they "My is very black," he said they  
 beads said say. eoat say.

8 ī gū 'qan na cī ja nī t'a nī na tc'in tcīc ba gō an ye na cī ja  
 "A hole my I raise," he said they "Tree hole my  
 young say. young

ba cīL gō jō nī na tc'in cī ja da xā yen na bās tēq ge yen tā  
 I like," he said they "My anyway grasshoppers raise  
 say. young with,"

10 nī na tc'in ts'i ye 'ai gō bī dān nī na tc'in ī xā t'au cī tc'ec ke  
 he said they "Flies those he said they "That my children  
 say. too food," say. way

bīL da hn nīc n da' nī na tc'in cī ke le gōL tcīi 'ai gō da cīnL t'e'  
 with I live," he said they "My red that too becomes  
 them say. breast me,"

12 nī na tc'in da cī gō le c da gōc n dē hī k'e din de 'āL tsō ya-  
 he said they "Every I shout people all like it,"  
 say. summer

<sup>1</sup> Told by Juan Pesita.<sup>2</sup> The description seems to indicate the Lewis Woodpecker.

bīL gō jō nī na te'in din de āL tsō cī jīc ye gō sī nī na te'in  
he said they "People all my know," he said they  
say. voice say.

2 dje' dō lan dī cā' na dz ka dzī bī dze e 'ai gō hī cā' nī na te'in  
"Pitch not eat. Oaks its fruit that eat," he they  
much said say.

### 51. OWL DESCRIBES HIMSELF.<sup>1</sup>

yī dīc Lī ī sai zīz nac xe' nī na te'in na dau des kī dje ye  
"Owl I am. Basket I carry," he said they say. "Low gap  
4 din de xa hee dal nī na te'in ya na ba dn nī dū xa ye 'ai nī-  
people I go for," he said they "What for did you Not any- I think  
say. it say that? thing  
sin da na dau dec kīj ye e din de xa hee dal 'āi ba dn nī ca  
about. Low gap people I go for. That you sing to me  
about  
6 n ya hī ya dn dī ī sai zīz bī ye ye ī dja dī sī kā hī hn yā' gōL-  
you Whatever this basket in it leg lies you may he told  
come. eat," him.  
nī na dā kū'a' bī ye 'et dī bī te'īL nī na līc na ye sī ā bī te'īL nī na  
Then "In noth- he told "Pem- only isinit," he said.  
it ing," him. mican  
8 'ai a bī kīn da cā n bī ye 'et dī nīna cai ī au nau di ī sai zīz  
"That his lunch inside nothing," he "Sun goes this basket  
said. down  
bī ye ye ī tsī lā de nī na  
in it meat will be much," he said.  
10 xa e cā na dīc dal gōL nī na kāl de na kī ī ā ca na dn dal  
"Where to shall I he asked. "Cedars two stand to you  
you come?" me come,"  
gōL nī na cai ī au ī dīj na djat dal na n dā kwe gō te'ō nī ī  
he said. Evening there he goes around. Then there his friend there  
12 ī sai zīz bī k'e gō ī tsī be sīq nā ī dī de da līc bī ye 'et dī  
basket full meat lay in. Then pemmican in it none.  
'ai ya dn bī ye ī dī hī ya dn dī ī tsī n tīc kē ba dn (dū) ge  
"That is why in it none. This some- this meat your to carry,"  
thing children them  
14 gōL nī na ī dā gō tīc kē ba en yī na cī gō dī cī tīc kē  
he said. Then his children to he carried. "My this my children  
them

<sup>1</sup> Told by Jian Pesita

bai ūc xeL nī na cī dō eī teec ke lān da nī na dān na kī ye  
for I carry," he said. "I not my children are he said. "Only two  
them many,"

2 cī teec ke nī na da xa t'en da da bī ze dījī nanc kau na cīL gō jō  
my children," he "Anyway provisions I look for I am happy,"  
said.

nī na cīL kē ī sin nē ya da tsī na cī teec ke dai yā nī na 'ai yā  
he said. "I feel sorry just meat my children they he said. "That  
eat," is why

4 da na kī yen da da xa hen na' n tsā sī lī nī na cīn da e cīn da ī-  
just two very quickly large they he said. "My eyes my eyes  
become," too

da'e ye din de ce n del dzīe cī de ī gō Lī tsō ī ya'e ye din de  
with people fear me. My horn too yellow with it men  
because,

6 ce ndel dzīe xa t'au cī'at t'e din de bī tsīe n da hīs djai nī na  
fear me. This way my People their to you I bring," he said  
nature. meat

tc'in bī tc'i'e dīc nī hwū ū hwō bīL dīc nī nī na te'in  
they say. "To him I say hwū ū hwō I say to him," he said they say.

52. PANTHER, THE GREAT HUNTER.<sup>1</sup>

8 n dō ī na te'in na jī sī lī da bī da te' et di ye dī gai na te'in  
Panther it they He when it deer in vain none wherever he they  
was say. hunts happens goes say.

da bīs tsō na yī ga na te'in bī gā e ī ban ge ha ban na te'in  
Just bueks he kills they His tipi buck- is full they  
say. skin say.

10 da ī L'a ce k'i de na ū yā na te'in ū ke lis 'an gō bī 'ā ī ūL dze na  
Just hind quarters he eats they the breast too. His wife takes hair  
say, off

te'in bī 'ā ī ūL dze ī bīL gō yē na dā kō bī ja te'c kī yīL 'ā na  
they His wife taking hair is tired. Then her young girl she calls  
say. off one

12 te'in dī ka nāñ gīs nīL dīc nī ya na bā nīL gō ye'  
they say. "This rub' I told you, why are you lazy?"

dī teic ī da 'ai ū tsīe ka bī k'ēn ki na te'in dā kū 'a' bī ja te'c hī  
These trees just meat are breaking they Then his daughter  
these say.

14 bīL gō yen na te'in dā kū bai tsō ba n ya na te'in ī L'a ce k'i-  
is tired they Then wolf to came they Hind quarter  
say. them say.

<sup>1</sup> Told by Juan Pesita.

- de ba cn̄i dīn de ī k'a hī gō n jō gō gō ga īn ya dā kō  
he gave him. People their fat is good. His tipi he Then  
eame.
- 2 ya gōL nī bī gā ye nat da gō dā kū'a' yai īn tse na hī'e in dzī  
he told them his tipi when he Then for he pounded "Have you  
eame baek. him it. enough,"
- eīL na'ac gōL nī na īc xe dn cīL na'ae dai es dzī'e dā kō da-  
my part- he said. "Thanks, my partner, I have Then they  
ner,"
- 4 bīL gō jō en na dā kō'a' nat dza na bī teec ke ge xe da īn zin na  
were happy. Then he went home. His chil- were all glad.  
dren
- da ī'yā na bī tece ke dā kū'a' bī'ā i dī k'e gō da din de da ī cā  
They ate, his children. Then his wife this way men they killed.
- 6 līn ba gō n ken dai dā kō ya bīL gō jō na īe xe dn dat dō  
"Without you eome Then they were happy. "I am glad. Not  
meat home."
- ce gōL tcī'e bes dzī'e cī' ai'a ge kō'e ye ī gai cī'e  
it coneerns me. I am satisfied. My husband way he faees from where he  
goes
- 8 nat dai  
he comes back."
- dā kō dai k'e gō na dīc līnL eī gō īc xā n da de kō nin de cī  
"Then that way I do. I too I kill. I will show you, me
- 10 n nl ī īnL tsc' ī da yinL eī gō a da bīs tsō naie xa' ts'in da īc xai-  
you see. Wait I bring I too just bueks for you I I kill plenty  
meat. kill.
- hī le gō da bine ya n da dō hōe tō xa t'au da ī'a t'e' da L'a ce-  
just fawns but I don't This way is my Just hind  
shoot. nature.
- 12 k'i de na nan yqd de īi ya dan kō dīc ye n ze ī k'a be dī nl djōL  
quarters you eat. That is now I hunt. Your fat you will wipe  
why mouth off.
- eī gō ē die xau dīc dō da yī se ī ba nc eī gō cī gā e ka teī ye-  
I too if I undertake I sueeed. Tanned buck- I too my he will  
to kill skins house
- 14 ke da gīc bī bī tsī' kenL n da yel gōL nī na na kī dī cī dīc ye gō  
see. Deer its you will be tired he said. "Twice when I hunt  
meat carrying,"
- ī tsī' kenL da yel ī xā t'au cī bī ge cī lī ye īi yā ca gōn lī gō  
meat you will be This way I deer I get tired. That on you rely.  
tired. is why me

na 'ac lc gō 'āL dīc nī 'ac ī gō 'a dīc nī dō cīl n jo ye den tsai  
 'For I do it' I tell you. I make it I say. I don't like it. He comes  
 you to eat."

2 da tc'e 'et dī ye dī cai bā ye n tsai  
 In vain none wherever he goes, big wolf.

### 53. THE GOVERNOR, OLD WOMAN WHITE HANDS.

ī la dā na tc'in dī īL t'e na ts'iz yōj na da t'ōL ī ye da kwe  
 Long ago they say four together were Shade there  
 going around.

4 da cī dje na tc'in da bin nī'ī ye na kai na tc'in da 'a da gōs e  
 they lay on, they Just their with they they There Taos  
 say. minds traveled say.

ā 'c na hī kai na tc'in 'a cī 'a gai bīn de ye da kwe nañ ka ail-  
 tbere they came they Then there the other there they went  
 back say. side and looked

6 ī na tc'in īn da' yī kōn ka ye yīnL tsa na da kwc ya ts'in yōj na  
 they Enemy their camp they saw. There to it they eame.  
 say.

ā 'e ga da 'ai ge īL tc'i cī na zī gō 'a dīL ī na dā kū nail tse na  
 There only toward each stand they made Then they killed  
 those other themselves them.

8 īnL tsc nai nī yōgō nail tse na 'āL tsō nail tsī na da bī na gō bī ī gō-  
 In front they driv- they killed All they killed. Just them- their  
 ing them, them. selves, property  
 de hī 'āL tsō ya dai yī dīl lī na na sn yōc na da gōs e da t'ōL-  
 all they burned up. They eame back. Taos shade

10 ī ye na da kwe da nī dje na  
 there they lay on.

da kū ga Le' nañ ka xa na des dza na na bec dī hī gōe te'i ne  
 Then one of them went again. Arkansas River this side

12 tse kū ī 'a ye bī kū ka gō na yīL tsa na kwe ya gō nī nai n 'a na  
 rock water projects their camp he found There he brought baek  
 in again. word.

na t'ān tsa sān da xe ye bīL k'e gō nān 'ai ūs dza ne bī la lī ga ye hī  
 Governor at Santa Fé they sent word. Old woman white hands

14 bīL k'e gō n 'ai ba n dai īn da na xān nail tse yīL nī na yī te'i  
 they sent word "To go. Enemy for us kill," he said. Toward  
 to. him him  
 yīnL 'a na da xa hen na da gal yīL nī na  
 they sent one. "Right away come," he told him.

ya n'ya na yīl k'e gō n'a na dō bō dla na bee be ke tsin ye  
To he came. He gave him the He did n't Iron his ankle with  
him message. believe him.

- 2 Le bis L'ō na bec sī mas sī nail mas na ye na ga na  
he tied on. Iron round he rolled. With it he walked.

be yīs ka na da dō na dai gō Le gō be yīs ka na a ts'it ts ai  
A day passed. He did n't come back another day passed. "May you die.

4 īs dza ne bī la' lī ga ye hī xa de da 'ān la bal t'i 'ai yā dō na dai  
Old woman white hands something you probably. That is he has n't  
have done (?) why come back."

be na yīs ka na da dō na dai he dān da gō lī gō be ca' na na t'a na  
Again day passed. Not he eame back they expeeted until sunset.  
him

6 a ts'it tsai ō ka dī xa de da na xa 'ān la gō 'a t'e nī na k'a di he  
"May you Okadī something for us you have it is," he said. "Now  
done

be ke' dē kai nī na yī kee n ke kai na ya hī kai na xa ye na  
after let us he said. After they To him they "Where  
him go," him started. eame.

8 ī nl kī n te'i' gō nī yī 'a īn da na xān nānL tse a dā kū ga  
is he to you we sent word enemy for us you kill?" Then  
kū cī k'en ya na ī gō'ai yīnl t'e cī kō de gō xa gal na bec ī be-  
here he eame out. Jail from he put slowly he came out iron tied  
him

10 Les L'ō gō be cī yāl mas gō yī nel ī na dō hī gō bī ka e bī k'e  
to him, iron rolling along. They looked "Oh, his father his  
at him.

ī dlī na ī gal ba 'a gō la na gōl nī na k'e na ī a e nī na dī  
has made Bell for he has he said. "You better he said. "This  
him. him made," untie it," man

12 n te'i' gō nī ī yī 'a īn da' na xa nānL tse a yīl nī na  
to yon brought word enemy for us you kill," he said,  
na kī yīs ka gō  
"two days ago."

14 xa he 'ān t'i de da gōs e 'ā e in ba dī 'a djī na des dza dā kū  
"Hurry get ready. Taos there we will There they went Then  
wait." wait back.

lī bai nt djai na ba xa yī dn la gō ī gal na a t'e gō bīl n ke na-  
horses to he gave. For he fixed it bells having with they  
them him him started,

16 kai na ge tsī sīs dīl se gō dā kū 'a na gōl dī nī na dō xīn gō  
sīs were sounding. Then they said again "Oh,

- bī ka e bī k'e ī dī na ge tsī sīs dīL tse gō ba yeL gōL nī na  
his father his friend made him. Sis sounding carries him," he said.
- 2 da gōs ī ye lī bīL na kai na ī 'e ga dja n hī īāL tsō yī ka  
To Taos horse with they came. There Pueblo Indians all among  
yīs nī na da t'ōL ī ye xa na dzī yōj na  
they gave them. Shade they went on.
- 4 da kū be yīs ka na Le gō ca a'aL na na kī yīs ka gō a ts'it tsai  
Then day passed. Another near evening two days were "May you  
passing. die.
- īs dza nī bī la lī ga ye hī ī ya na a yīL ī be ca na na t'a nī na dā kū  
Old woman white hands something has done until sunset," he And  
said.
- 6 īm de da n ī cī Lee na da dn ya na lī bīL naL n de gō kwe  
then there dust only was rising. Horses with running there  
nān sa na da gōs ī ye lī ī ge kū na a da t'e gō ye na he sa na  
they came. At Taos horses just sweaty they came in.
- 8 da tc'īL tsō ye ea ī 'a gō ya hī kai na īs dza nī bī la lī ga ye hī  
Marsh at evening to them they came. "Old woman white hands  
yīs ka gō xa te'ī na na dn ze yīL nī na da yī djī e 'a xa ne djī  
to-morrow where we camp?" he asked. "Right there close."
- 10 a nL tsa gō na yīL nī na yōgō de djī na yīL dī nī na īdī nī na  
"Ah, you are he said. "Further," he said to them. "There," he  
pregnant," said.
- īn de da yīs ka gō nL t'ā da īdī ī la djī n kai yīL nī na da xa-  
"Then next day early there in front we will he said. Already  
go,"
- 12 da ī des bī na ge da īL gal gō ca ī 'a gō kō eī na hī se na lī  
there they sat. When they were evening here they were Horses  
eating coming.
- bīL naL n de gō lī ī ge kū na a da t'e gō tc'a gōL xeL gō ya na na-  
with they were horses very sweaty. When it was dark to they  
running, him came.
- 14 kai na k'a dī īs dza nī bī la lī ga ye hī xa te'ī na na dn ze yīs ka gō  
"Now Old woman white hands where we camp to-morrow?"
- yīL nī na da 'a xa ne djī 'a īs dza ne bī la lī ga ye hī nL tsa gō na  
he asked. "Right near." "Ah, Old woman white hands, you are preg-  
nant."
- 16 yōgō de djī 'a djī nī na yīs ka gō nL t'ā da īdī ī la djī .n kai  
Beyond there," he "To-morrow early there in ad- we go,"  
said. vancee
- yīL nī na de xa da da kwe des bī na ge da īL gal gō ea ī 'a gō  
he said. Already there they were When they were evening  
sitting. eating

- da kwe na n̄ sa na lī bīl na lu n̄ de gō lī ī ge kū na a da t'ē gō  
there they came, horses with running horses very sweaty.
- 2 ca ī a gō ya na na kai na ī s̄ dza n̄ bī la lī ga ye hī xa te'in na  
At evening to him they came, "Old woman white hands, where
- na dn̄ ze yīs kā gō da a x̄ a ne djī a n̄ l̄ tsa gō na yīl n̄ na  
we camp to-morrow." "Right near," "Ah, you are he said,  
pregnant,"
- 4 ī lā yō gō de djī ī a djī n̄ na yīs ka gō n̄ l̄ t'ā da ī la djī n̄ kai  
"A little beyond there," he said. "To-morrow early in ad- we  
vance will go,"
- yīl n̄ na  
he said.
- 6 ' da x̄ a dā da kwe des bī na da ī l̄ gal gō dā kū xa ca ī ge nān-  
Already there they were eating. Then "How you  
sitting it is look,"
- gee yīl n̄ na 'an ō ka dī bī jī na qn̄ bī na l̄ a na yī k'ē na gej na  
he told him. Okadī his name that was their Upon he spied.  
one servant. them
- 8 dō da a gō yā ge n̄ jō ne gō bī kōn̄ ka n̄ na dā kū yī te'i n̄ ke na-  
"Not they are very good their camp," he Then toward they  
aware, said. them moved.
- na za na a gō xa de na xa ca ī ge na da n̄ gee ca ī a gō na da zel  
It was near. "How it is look again." "Evening you better  
move,"
- 10 yīl n̄ na dā kū bī ya hī kai na dā kū kō ka hī dai bac ī a cī  
he said. Then those to went. Then camp right close there  
them
- de dn̄ l̄ dje na k'a dī ō ka dī n̄ īn̄ da ba ye hm̄ dai yīl n̄ na  
they built a fire. "Now Okadī your enemy to go in," he said.  
them
- 12 da kwe ya n̄ ya na ī tsī bai n̄ l̄ djē na a cī ge da ī l̄ gal gō  
There to them he went. Meat to him they Then eating  
gave.
- des bī na da al gal na kū le ba xa na u dai yīl n̄ na da kwe  
they sat. They ate. "Water some to go for," he said. There  
them
- 14 ī n̄ na na dza na a cī ga kūc dje hī ye kū nai n̄ a na kū da a-  
he went again. There water basket with water he brought. Water they  
drank.
- dla na n̄ īn̄ da kūc dje hī ba n̄ aū ai da kū ga ya nai n̄ a na  
"Your water basket to carry Then to them he took it  
enemy them back."

- da kū da'ac dī nec dje na dā kū bī ke'e cī na hī ze n̄ xa yīn̄ ka gō  
Then there they lay down. Then behind those com- at dawn  
them ing
- 2 da kwe na he za na 'a t'e gō gō n̄ a hī īl ts'a ne gō bī kō ka na  
there they came. It was canyon either side their camp stood.
- dā kū yīs ka na īl te'ic dī na zī gō 'a de ya na dā kū ga ba'at da-  
Then it was day. Toward standing they made Then they were  
each other themselves. alarmed.
- 4 gōs ya na nail tse na xa Lī ye da xal na da ya djīc na bī k'a hī  
They began clubs with. Only clubs they held. Their  
' killing them arrows
- 'ai 'et dī gō da xa Lī na 'ai bī dē nī na dā kū ga Lā de hī La ne  
those were clubs only those their Then those one one side  
none, weapons. side
- 6 bī kū ka hī 'ai dō ba ne t'i na 'a Gai na yīl na n̄l dzō na 'āl tsō  
those camped those they did n't Over there with they fought. All  
bother.
- na yīs tse na yī ka hī kai na 'ai dō ba ne t'i n̄ dī cī cī k'e na  
they killed. Among they went. Those did n't bother, these I my  
them friends
- 8 yīl nī gō dai nīl nō na dā kū bī gō de hī ī la da yīs tē na Lī gō  
saying they stroked Then their property they gathered up. Horses  
their hair. too
- 'āl tsō ī la da yīs tē na k'a dī īs dza nī bī la lī ga ye hī n̄ k'e  
all they gathered up. "Now Old woman white hands your  
folks
- 10 'āl n̄ nī na dī bī da dīl dā kū ga ī gō de hī yī kai nī na 'āl tsō  
you tell, stand in Then the property among them All  
line." he gave.
- yī ka yīs nī na dā kū 'ā gai īn da hī 'ai bī k'e 'a yīn̄ la ī k'a dī  
among he gave. Then those enemy those their they had "Now  
them friends made,
- 12 cī k'e na lī ka na da ha dlai yīl nī na gō lī ka na da cī dlai na  
my your pick out," he said. Their they picked out.  
friends, horses
- 'āl tsō ka na da zes dlai na dā kū k'a dī īs dza bī la lī ga ye hī  
All they picked out. Then "Now, Old woman white hands,
- 14 n̄ k'e dī lī bī kan nī yīl nī na dā kū yī ka yīs nī na k'a dī  
your these horses give he said. Then among he gave "Now,  
people them them.

is dza nī bī la lī ga ye hī da xān tī ye n xin deL gō na dn deL lī gō<sup>1</sup>  
Old woman white hands where you wish camping you may camp. Rich  
2 sin lī e ūc n dān k'e hau na dal yīL nī na yī ts'ā na des kai na  
you are. From slowly you go he said. From they went.  
here back," them  
da Le e djī kwe na sn yōc na da tōL i ye ' xa na ts'i yōj na  
One day there they came. Shade they went up.

<sup>1</sup> A Spanish loan word, *rico*.

## TRADITIONS AND PERSONAL EXPERIENCES.

## 54. THE WAR WITH THE AMERICANS.

- ī la dā 'a dā mū la ye k'ē na da za kōl teī de ye ī lā gō na da  
 Long ago there Mora they moved Canadian many they were  
 out. River
- 2 hīze dā kū bō da La ne ai dā kū ga bō bee yee bai na ā e ga  
 camped. Then cattle were these. Then a bell had on her There  
 many cow neck.
- tsī yes xī na dā kū gōuL tsa bīn ga ne dā kū sōL n dan ga das yīs  
 they killed it. Then they Amerieans. Then soldiers to rode.  
 found them
- 4 nan t'ān dī i yī ka kai bī te'iē dō xa da tc'i t'i dā kū īn da das yīs  
 Chiefs four for them To they did n't want Then they rode back.  
 they came. them to do it.
- dā kū na da de za yīs ka gō dā kū ga Lī bīL na naL yīts nān t'ān  
 Then they moved when it Then horses with they eame. "Chiefs  
 eamp was day.
- 6 xa xai na xa ua djai nī dī nī dā kū gō dān ye whic kī da ī dlā  
 hurry us give," he "Four," he Then they got Whisky they  
 said. said. ready. drank,
- ī sai gau t'i nī īL ka nai dī t'ai whic kī hī dā kū bī nī e da di  
 vessel canteen they passed the whisky. Then their none  
 minds
- 8 sī lī gō tc'iē Lī ye La da des kai ke da īn nL t'ō bīL da tc'ōL t'ō  
 became. To horses with they went. They began to They shot baek  
 them shoot. and forth.
- kai i gō gā Le' gō la ī yī ye sī'  
 Three they killed. One his finger was hit.
- 10 dā kū na t'a dījī na da des za dō ke le gōs tc'i ne k'at da e  
 Then back they moved Pieuris this side on the  
 camp. mountain
- ā'e na he za dī i yīs kā ī t'a nL da gō ga Lī bīL na das yīs  
 there they Four days early to horses with they came  
 camped. them
- 12 lā gō gō tc'iē Lī bīL da dīL yīts' naL tsō sī bī te'iē da sīL sōz  
 many. Near them horses with they rode A paper to them they were  
 up. passing.

- gō la k'e xa yīnL tsōs n yes zōs le' ba na zīnL tsōs gō nL t'ō kwe  
 From he pulled it He tore it An- to him he handed. He shot Here  
 his hand out. up. other him.
- 2 gō gā yē dnL sī' dā kū dī bī djins des dje gōl gai e lī bīL da-  
 his he hit him. Then they started to fight. To plain horses with they  
 arm  
 dīL yīs dal ts'ā ye da gōL t'ō xa t'au bin nac n'tī da da gōL t'ō gō  
 rode. From differ- they shot. This around them While they were  
 ent ways way they made a line. shooting
- 4 bī te'īs dec dje na da ts'īL tse dī i gō gā bī gā da'e djinL dī dā kū  
 they kept at- They killed Four were Those from they extermin- Then  
 tacking. them. killed. nated.  
 n ke na da za īL kī ī 'āL tsō ba djinL de be sō hī gō lā gō bī t'a cī  
 they moved Guns all from them Money too much from their  
 eamp. they took. poekets
- 6 xa das yec djai  
 they took out.  
 'a cī na nan za kō tsō hī gō te'īc dō 'a cī lī dō 'a cī gōc te'ī ne  
 Then they moved Rio Grande west side. Then El then west  
 across Rito,
- 8 mai sī dō 'a k'e na da sa mai sī dō e na ka ye dja n gō sōL n dau gō  
 Vallecitos there they At Valleeitos Mexieans Pueblo In- soldiers  
 moved out. dians too, too  
 ge da īn nL t'ō bañ ke na da za da dō le' gō ye sī' bī gō da dō  
 they shot at. They dispersed. Not one was wounded. Those not.  
 too
- 10 gō yō di bī te'ī ye ban na da hī ze da 'a cī na na t'a dji kwe  
 Coyote toward they eamped. From there back again there  
 gō nī hō ye bañ k'e na da za 'a cī yō gō ye sai xan ye dī ye dzīL hī  
 Conejos they scattered. Then beyond "sand lies" moun-  
 tain
- 12 bī gā ye xa t'au na hī ze na bee dī ye ka na da za be gō lō hī  
 its top this way they To Arkansas they moved. Pueblo  
 camped. River  
 yō gō cī e gō 'a hī kwe na da he za yī da bīL īL ka gō kōn ka  
 beyond canyon there they eamped. Ute with among camps.  
 them each other
- 14 xa ya ye lī das yīs na kai ye da kwe bī gā na na ts'i s tse na  
 Below horses they Mexiean there their home They killed  
 rode. was. them.  
 'a cī bīL na da zes kai dā kū bīL da gō das īs 'a dā kū 'a gai  
 Then with they brought Then with they It was Then there  
 them back (a scalp). them danced. sometime.

- gōl gai cī be gō lō cī yō gō cū īn da da La ne t'a nL da' ge na-  
plain Pueblo beyond enemy were very Early they  
many. came
- 2 das nL ka bīL na tsin nī dzū 'ai dzīL ī bī ga yc xa da gō nes dzō  
after them. With they fought. That moun- its top they withdrew  
them tain (fighting).
- dā kū 'a da gō sī' na gōe te'ic dī n ke na da he za dzīL dī lc'e 'a  
Then they quit. Again west they moved. Mountain there  
wet
- 4 na da he za īs' a na gōc tc'i ne na da he za ga na da sa dja īn  
they camped. It was some Again west they moved. To them Pueblo  
time. they eame, Indians,
- na kai ye sōL n dau yīL da La ne ga na snL ka na k'e da gō nes dzō  
Mexicans, soldiers, with very attacked them. They ran out again.  
them many
- 6 da īL a gō dā kū yū da hī k'a 'ai gō ts'ā nas sa 'ai dō bī n da da  
They scat- Then Ute those those from them they Those not their  
tered. moved. enemies.
- 'ai da kī ye ke gō t'i  
Those every town lived.
- 8 dā kū a pa teī hī k'a dzīL ī ya na snt da kai da īL a gō īn da ī  
Then Apache these moun- to they went. They Enemy,  
tains them scattered.
- na kai ye dja n sōL n dau yīL ge na dlā da xa t'au da bī yīnL t'e gō  
Mexicans, Pueblo soldiers with aided Just this just they were  
Indians, them each other. way deer like
- 10 na ts'int da teīc cōs īL tcin nī lā gō tcī bī des tse is dza dja gō  
they ran. Children many hunger died with. Old women too  
lā gō tcī be des tse dā kū yō gō cī gō nī hō cī dzīL be na dā hī za  
many hunger died with. Then east Conejos moun- they moved  
tains to.
- 12 'a cī ba gō sō cī xai ya k'e na da za 'a cī ī ne dzīL ī bī t'a dī ne  
Then Pagosa below they moved Then this moun- on its side  
out. side tain  
'a ne na da n za dela amalīe yū da bī kōñ ka 'a ba na da za  
there they camped. Tierra Amarilla Ute their camp there to they  
them moved.
- 14 'ā'c na īs'a bī ts'ā na da de za a bī kyū hī bī te'ī ye gai yō ne e  
There after some from they moved Abiquiu toward it, Cangillon  
time them again.
- na da he za dā kū t'c ke a na gō dī dla dā kū da 'a'e na ye'  
they came. Then peace they made again. Then right there goods

- ga yīL da ī bas ga nī da īL tsō gai nī dā kū t'e ke  
to them they brought To them Just all to them Then peace  
in wagons, they gave. they gave.
- 2 'a na djī dlā le' dī da da kū dau na 'at dzī gōL ne da da kū dau a  
they made "One these so many are left?" he asked. "Just so  
again." bī djīL nī da'a dī na gōL nī dō ī da 'a na gō da dīL gōL nī  
he said. "Nearly you he said. "Not enemy you make again," he said.  
are none,"
- 4 xas kī nī Lā gō ī dī na īL tei nī Lā gō ī dī na gōL ne īs dza ne  
"Old men many died. Children many died." he said. "Old women  
Lā gō ī dī na gōL nī  
many died," he said.

## 55. THE HORSES OF THE APACHE ARE STOLEN BY THE NAVAJO.

- 6 sī ma lōn cī 'a na da kōñ ka īnL t'ān ne Lī ga dai ne yō dā gō  
At Cimarron there they were Navajo horses for they spring  
camped. them drove off time.
- dā kū bī ke' Lī be dasdeskai da dō Lī ba ga na djī nīL  
Then after horses with they went. Not horses from they took  
them them away.
- 8 da ga gai nt de yō dā kū Lī ja da dī k'a ne hī dal ke' n zī 'ai na  
They drove them off. Then ponies very poor one after were Those  
the other standing, only  
dac ne yō dā kū dā k'e' gōs lī gō bī ke' das des ba yō da a pa tei  
they drove Then fall when it after they went Ute, Apache,  
back. became them to war,
- 10 yīL da kwe Lī ga dai ne yō i bī ke' ye das des ba 'ā kōL tsō ye e  
with Right horses those they after them they went There Yellow  
them, there drove off as a war party. River
- na kai ye yīlī ya nai na yōL na 'ā'e ga ts'inL tsa na dā kū  
Mexicans their for they drove There they saw them. Then  
horses them off.
- 12 dja a na kī ba ga na dji dla na gō ts'ā n da des t'i na dā kū  
mules two from them they took From them they hid. Then  
away.  
da dja a na na kī ba ga djint dla na Lī n ke na das yīs na bōs kī hī  
just the two from them they Horses they began to ride. Bosque  
mules took.
- 14 yī te'i ye 'ā'e īnL t'a ne 'āL tsō da kwe n da bī des djai da dā kū  
toward it there Navajo all right there they had been Then  
placed.

- da kwe da ts'is yīs na da ī lā djī yō da gōs ka īl t'e 'ai da la djī  
there they went. In front Ute six of them these in front
- 2 Lī bī lī kai na dā kū tea gōl xel gō lī yī ts'ā ī ne yō na  
horses with they Then when it was horses from they drove  
went. dark off.
- dī īl t'e yī ts'ā ī ne yō na dā kū na dīl t'e hī k'a' le' lī  
Four of from they drove Then two of them those another horse  
them them off.
- 4 L'e gō ba lī bīl ts'īn t'i na dā kū yīnl t'ō na da ī ge  
at night for them horses with they came. Then they shot. Just  
yai dn sī na dā kū bī ts'ā n des t'i na dā kū da lī na  
he was wounded. Then from them they went. Then just horses
- 6 da ge da īs'a gō gō ka nai n lōs na  
with saddle among them he led baek.
- dā kū yīs kā gō t'a nl dā bī te'i' lī get das yīs na dā kū  
Then next day early toward horses they rode. Then  
them
- 8 sōl n dau hī 'ai da la djī gō gō te'i' lī bīl kel yīs na ī lī ga n t'i gō  
soldiers those right in toward horses with they forming two  
front them rode lines.
- dā kū kū hī ge eī bīl gōs da da ts'is kai na gō te'i' lī bīl da da  
Then by the ditch with down they got. Toward horses with they  
them stopped
- 10 dīl yīs na dā kū man dē la hī<sup>1</sup> bī te'i' xa be ts'īl ts'ī na dā kū  
riding. Then the flag toward them they raised. Then  
'a gōl nī na da xa n ī la ī des t'o ī 'an be na dlā gōl nī na  
he spoke to "Whieh- first shoots that we will he said.  
them. ever one one fight,"
- 12 dā kū ga bīl kī ye na da ts'is yīs na bōs kī e dā kū da gōn'a ye  
Then with to houses they rode Bosque. Then in the canyon  
them
- ī La das lī na sōl n dau hī bīgī jī ye lī hīl yīs gō īl ts'a ne sōl n  
they gathered. The soldiers between horses they were On either the  
them riding. side
- 14 dau hī īl ts'a ne gō lī bīl hīl yīs na dā kū īl t'a na hī gō te'i'  
soldiers on either side horses with they rode. Then the Navajo toward  
them
- na dī dje na da gō dzī gō t'en da sōl n dan hī bī te'i' dō yī ka t'i na  
eame cursing them but the soldiers to them did not allow.
- 16 dā kū na ī lī ye ye gō nīl na da xa t'en da gō te'i' na dī dje na  
Then earthern they took them Nevertheless toward they came  
wall inside.

<sup>1</sup> A Spanish loan word, *bandera*.

- īnL t'ān ne nā gō nī dzō yī ka t'i gō īs'a gō ga na gō ne na na t'en-  
Navajo to fight with they wanted. After a they gave up but  
them time
- 2 da k'e ī kīne e sōL n dau na kī nan na di t'ae na 'ai k'a eī eī gō  
by the door soldiers two walked back Those watching  
and forth.
- ye gō ye da ī dā na dā kū īnL t'ān ne da la e na et te'i'a di  
inside they were Then a Navajo one wanting to these  
eating.
- 4 sōL n dau hī yīl'a nān ye gōL ye ts'i t'i na dā kū 'ai sōL n dau hī  
soldiers behind with came in. Then those soldiers  
them
- bīnL tsa na dā kū ga da da kwe yōnL t'ō na yīl'i na ts'īs tsī na  
saw him. Then right there he shot him. They shot him down.
- 6 yī yes xī na dā kū bī k'e hī k'e bī nL kī na dā kū da kwe dī ke-  
They killed Then his people took him Then there four days  
him. outside. passed.
- yīs ka na dā kū bī ts'ā n ke na da ts'īs yīs na Lī da dō  
Then from them they started riding back. Horses not
- 8 ga nai nt djai na bī lī hī Le' ba na dzō i 'ai yī ts'ā eī da dō Lī  
to they gave Their some they had those for that not horses  
them back. horses taken reason
- ga nai nt djai na  
to them they gave back.
- 10 dā kū īn da ī k'a sān da xe dji des n da na bī k'e' Le' ba das tsa-  
Then enemy Santa Fé they went. Their one having  
folks
- gō da xa dī na xīnL tsa hī na xī ga de da n jō nī na dā kū sān da  
died, "Any- who sees us they may kill good," he Then Santa  
body us, said. Fé
- 12 xe ye hī kai na din de hī na dīl t'e na īs dza dja gō na dīl t'e na  
they came. Men two of them Women also two of them  
were.
- īl te'i hī k'a dī i na tsa bī īl t'e na dā kū 'a ga eī na da tc'in kai  
Children those four Eight of them Then from there they were  
were. there were. coming back.
- 14 bī gō rīc dī na 'āe ga ts'i da bīl i Le dji ya na ea'i'a gō na da dji-  
Those that side There they met. Evening they were  
were.
- kai na bī gō īnē dī na n deL na dā kū ts'īnL tsa na bī te'i' Lī  
coming Those from were coming. Then they saw them. Toward horses  
back. there them

- be las des kai na be lī nl̄ nī na dā kū 'a bīL xa ts'i na dzō na  
with they went. They overtook Then there with they began to  
them. them fight.
- 2 da le e ts'i yes xī na dā kū na kī hī lī ye la des t'ac na dā kū  
One they killed. Then two horse with rode off. Then  
da le e tc'e kē 'ai k'a da nī i de nes ka na bīō tea gōl xel na  
one woman she on foot ran off. Behind them it was dark.
- 4 dā kū 'a gai īL tei nī hī kai hī ts'is sīL na dī k'a is dza nī dī ī  
Then those the children three they caught. This woman four  
da te'ōn tei na bī lī hī gō da be da ī L'ō gō ba ga djī nīL na na dā  
they caught. Their horses with they were from them they Corn  
too packing took away.
- 6 yīL xin del na le t'ān da ī k'ān da na o le da whīc kī da 'a xa-  
with they were Bread, flour, beans, whisky this way  
them bringing.
- t'au ba ga te'i nīL na dā kū da ee n ka e 'a bīL nas es kai L'e gō  
from them they Then where they there with they went at  
took away. came them back night.
- 8 dā kū bī tsī i da dō bec n dzīs na dō bc gō ts'is sī gō yō da hī  
Then his hair not they cut around they not knowing how. The Ute  
'ai na yc gōs sī na t'en da 'ai hī dō yī yes xī 'ai yā yī kas ke na  
those they knew how. But those they did n't that is they were afraid.  
only kill him why
- 10 yīs kā gō ī t'a nL dā bī ka ye ī te'i t'i bīL kee n'a na da na xī  
Next day early they wanted them they sent word "You  
ba da ts'is na xī dō be da gō n zī bī te'iL nī na da xō n da sī da gōn-  
for scalp him. We do not know he told them. Immediately shouting  
him how,"
- 12 de gō lī yī te'i ī la da des kai na lī ī da dī kō gō xa dn ī la  
horses toward they all ran. Horses just smooth whoever first  
dai sīL ī 'a dza na yī te'i lī ye la des kai na 'ā ya lī bīL  
caught did it. Toward horses with they went. There horses with  
him them
- 14 n de nL n de na yī tsī i yē dn dzīs na da bī dja ī n da 'āL tsō  
they raced. His hair they cut off. His ears too all  
dai yec gīc na da bī lac gan hī n da 'āL tsō dai yec gīc na 'a cī ga  
they cut off. His fingers too all they cut off. From there
- 16 nai ntī te'in dā kū 'a gai bī tsī zīzī bī gō yī ye n'a na ye t'as na  
they brought they Then there his scalp his in it he put. He trimmed  
them back say. knee it.

- de dai dī ya nīl na dai nīl n de tc'in ye a da dīl la te'in da le  
They put the pieces They swallowed they With they greased they all  
in the fire. them, say. them themselves say, over.
- 2 dā kū lī ke na das yīs  
Then horses they rode.  
dā kū i lī nī dījī n'a gō na he za na da tc'i yā a de dac des dje na  
Then middle when it they stopped. That they they built a fire.  
was might eat
- 4 īl kī ī tse be n dec n ka na dā kū e da en ya na dā kū yū da  
Gun rock he leaned against. Then they began to eat. Then Ute  
tse hī ka cī xa ya na xa dī'ai gō gō n de gō da na nes da na  
rock its top he went up. Singing shouting he sat there.
- 6 dā kū ga īl kī ī da dō ya ba ne t'i ye bī te'i des kal na kwe  
Then gun not any one bother- toward it went off. There  
ing it him  
bī l'a ye bī qan sī na 'a cī gōs da hī līc na bī te'i ī la da des kai na  
his hip through it it From down he fell. Toward they all came.  
went. there him
- 8 dā kū kwc bī l'a ye yī qan sī na bī ts'i nī hī 'ai da yī sī na dā kū  
Then there his hip through it he His bone that it hit. Then  
was shot.  
'a cī bī ts'ā n ke na da za dā kū te'i te'i īl ts'ā ne lī be n'a gō  
from from it they started. Then poles either side horse placed  
there against
- 10 ī'e da sī kī gō 'a yin la na xa t'e gō ye yīl n ke n cō na  
there lying on they arranged. This way with with they began to  
him drag it.  
'a cī ga na da hī za sī ma lōn hī yī te'i ye 'ā'e na da hes yīts'  
Then they eame Cimarron toward there they rode.  
back.
- 12 īn da' bīl n da ses kai 'ā'e ga na dai te'iē yōc<sup>1</sup> da xa t'au ca'īa  
Enemy with they eame. There they ran around. This way sunset.  
dā kū yīs kā gō ī t'a nl dā n ke gō nt das da gō das gō tca gōl xel  
Then next day early they began to Dancing it became  
dance. dark.
- 14 da ī ge da te'i yā gō n ke na gō nt das da gō das gō yīs kā n ke  
Merely eating they began to dance Dancing it was They  
again.  
na gō nt das da gō das gō ca na na t'a ca na na t'a gō na  
began to dance again. Dancing the sun went When the sun they  
down. went down

<sup>1</sup> Used of the movements of the victorious returning party who probably zigzag as they approached camp.

da te'a dā dā das ī n ke na gō nt das da gō das gō na yīs kā yīs kā-  
ate. Immedi- they began to dance Dancing it was day When it  
ately again. again.

2 gō n ke na gō nt das ea ī'a gō en na gō dī na da te'a dā n ke na-  
was day they began to Evening it was over. They ate again. They  
dance again.

gō nt das da gō das gō na yīs kā dā kū 'e gō dī  
began to dance again. Dancing it was day again. Then it was over.

## 56. A FIGHT WITH THE ENEMY ON THE ARKANSAS RIVER.

4 īns dī da le da āL tsō a pa teī hī da 'āL tsō yō da gō sī ma-  
Here together just all Apache just all Ute too Cimarron  
lōn ye k'e na da za 'ā'e n en'ā gō das 'e gō dī dā kū n ke na-  
they There they put a There It was Then they moved  
moved out. corral. was a dance. over. camp.

6 da za kōL teī de ye na he za na da de za dzīL tc'īdaiye na da he za  
At the Cana- they They moved Hills stand they camped.  
dian River camped. camp.

na de za lī yel des el ī ye na da he za na de za ga lī sō ye da kwe  
They Saddle floated they camped. They Carriso there  
moved. away moved.

8 na da he za na de za sī ma lōn se gō ye na da he za yō gō ye  
they camped. They moved. Cimarron dry they camped. Beyond  
'ac dle ka dn la ye na da he za sīma lōn se gō k'e gō n 'ā ye  
five peaks they camped. Cimarron dry out of the canyon

10 na da he za na da de za dzīL ya dn 'ā ye na da de za ge gōL gai ye  
they They moved. Mountain they camped. On the plain  
camped. stands up

kū he nL ka na 'ā na da he za yō gō ye na da he za dā kū dī ge-  
water lies there they camped. Beyond they moved. Then level  
place

12 gō n keL ye ī yan ne da des tse e na ī ya eī be des tse ī dō be gō zī  
buffalo had been killed. Some- who killed it they did n't  
body know.

dā kū na bec dī sai daL gai ye ka na da za da kū na bec dī hī  
Then Arkansas white sand they camped Then Arkansas  
River by water. River

14 yō gō ye lī xa da nes n de ī ya ne da te'e xa na dac n ka  
beyond horses they rode. Buffalo in vain they looked for.  
nat se Lī da Le e n kī gō na da ī t'i da'ai das yes xī m be hes del'  
Bulls one at a time were about. Right they killed They brought  
there them. back meat.

- dā kū īl nī djī cī gōc te'i cī t'a djī cī ī na da za dā kū yū gō ye  
Then half of west backward they went. Then beyond them
- 2 Lī xa na das yīts' a gō ī ya ne da Le e na tse Lī 'ai gō na da-  
horses they rode. There buffalo one by bulls those too they  
one killed.
- zes xī be na da des dēL' a cī da kū na bec dī hī yō gō nc gō  
They brought home There then Arkansas beyond  
meat.
- 4 īn da dja an tsa yī bīL ī linL del na Lī ī gc yīn lōs na a bī ke'  
enemy mule with they had ridden. Horse they led. There their  
tracks
- da gō ts'īnL tsa a cī gōc tc'ic n bī ts'ā na da de za dā kū dzīL  
they found. Then west away they move. Then mountains
- from them
- 6 be na da hīn za 'ai tse īn teīnc yī hī  
they came to, that Tseīntcīneyīhī.
- dā kū t'a djī ye na da tc'ij je na ka tc'īL t'e gō dā kū īn da i  
Then back they hunted three of them. Then enemy
- 8 da na ke'na 'ā'e ga dī na da tcij je hī gōnL tsa na ges nl ka na  
right behind there these they were hunting they saw They attacked  
them, them.
- Lī ī da kai gō ga ga yint djai na Le ns des t'i na dā kū Le'  
Horses three from them they took One hid himself. Then one  
away.
- 10 gō nL tc'ī dlī ye yī ts'ā kaz na dā kū da tc'īnL La e bañ ke en ya na  
thick brush ran in. Then just one they fought.
- īne gō n'a gō kwc ka L'a ye da'a gōnL ts'ōs dau ts'īn ga ye na  
This side arroyo there edge of it very small was a flat.
- 12 da gōL t'ō na k'a da dja qnL ī kwe ga yī k'es n sī na kwe gōc da  
They shot. Arrow which he held there it hit. There down  
is n t'i na gō n'a djī da bī ga yc da'ā bī gā e bīL xa te'ic gīc na  
he jumped. Canyon right by it right its edge he came up.
- 14 tc'ī nL t'ō na da da kwe gōs da hī Līc na da da kwe xa na dzis dza-  
They shot. Right there down he fell. Right there they came up.  
na ba te'a gal gō da gōL t'ō gō gō ts'īn t'a yc gō gas nl dlī na  
While they were when they shot his back they shot him.  
fighting
- 16 bcc k'a hī kū de na xa ts'int dzis na bee k'a hī da gō qan a gō  
Arrow-head so small he pulled out. Arrow-head being in him  
da k'a hī na xa dzint dzis na na djōnL t'ō na bīL gōs da na yī dza-  
just the arrow he pulled out. He shot again. Down he shot him.  
it was

- zī na dā kū teīc ba ye tc'ī ya na 'a gō sī na ge nes dzī gō da da kwe  
 Then woods he went in. They stopped being afraid. Right there
- 2 dzīs da na teī teī ye ye dā kū da te'īnL la e kōñ ka ye dā kwe  
 he sat, woods in. Then just one to the camp there
- gō nīc n'a ca ī'a gō da kwe lī das des kai ī lā gō da bī tc'ī  
 they sent Evening there horses they came. Many right by them word.
- 4 dae nec dje gō dn tc'īl yī bī ye yc dae nec dje yīs kā gō t'a nīL-  
 they lay. Thick brush in it they lay. Next day early
- dā lī k'e das yīs 'ā'e īt'a na 'ac gō ba lī das yīs 'ā'e ga īn da·  
 horses they rode There still two were to horses they There enemy out.  
 them rode.
- 6 yīl gōs da ts'int sīe dī lī tse hī yīl nai yes 'a na l'ō hī gō bā-  
 with down he was shot blood stones they had turned. Grass too
- dīl hī yī nōc na teī teī ye ye ī yin nīL na  
 blood on they had pulled up. Woods in they had thrown it.
- 8 dā kū dzīL ja sī'ā hī yī la ka e da t'ōL 'a gō la na 'ā da yīs la-  
 Then small hill stood its top shade they had There they had made.  
 put it.
- na na ye hī 'āL tsō da kwe da yīs ī na bī ga ye da lī k'e das yīs  
 Property all there they had put up. Its edge horses they rode.
- 10 dā kū kwe kū n lī yī bā ye na da he sa na dī be na da yīs tse na  
 Then there stream its edge they had camped. Sheep they had killed.
- da 'al gal na da hī la ne na ī na das yīs na dzīL n 'a nc gō dā kū  
 They had There were many They rode on mountain Then  
 eaten it. of them. where it stood.
- 12 da'a cī t'a dīj ye n ke na da dzīs kai  
 from there back they started.
- dā kū na k'e' yī la dīj ye īn da na na kī din de īs dzan ja gō  
 Then our people in front enemy were, two men, old women too
- 14 na kī īL tein dja kai ī gōs ts'ī dī dā kū kwe bī la dīj ye ba k'ec n-  
 two, children three, seven. Then there in front of they  
 them camped,
- da na gōL gai yc dā kū gō ke' cī na hī zc gō 'a de ya na dā kū  
 plain in. Then behind they were they made Then  
 them camping it appear.
- 16 lc' bī tc'ī' gō tc'īnL a na 'a xa nau gēñ gec na k'c naL ne  
 one to them they sent. "When it is near look our people
- na ke' cī k'e na da sa gō dījL nī na ba lī suL t'ī na 'a xa nau tc'ī-  
 behind us are camping," he said. To horse he rode. When he he  
 them was near

- nīL ī na dō gō k'e na bī ts'ā lī ts'is kaL na ge das nīL ka na ī t'a  
 looked. Not their From horse he rode. They attacked. "Wait,"  
 people. them
- 2 bī tc'īL nī na da'a cī lī bīL da dīL yīs na dā kū ī dā' djīL de na  
 he said. Right horse with he stopped. Then his he took off.  
 there clothes
- da dī kū te'āL tsō hī k'ec da t'a na k'a dī bī djīL nī na dā kū  
 Naked war-bonnet he put on. "Now," he said. Then
- 4 da Le e din de e 'a ga cī gō īn da ī nān t'ān bīL īL te'i' lī be  
 just one man from there enemy chief with to each horses with  
 other
- Lae des t'ac na īL te'i' bee xa dzint dzis na dal teine dī lī  
 they two rode. Toward knife they drew. Both of them horses  
 each other
- 6 be īL ts'is gō ī na īL te'i' yīL na gōs da le djāL del na bee da be-  
 stopped. They took hold Down they pulled Knife with  
 of each other. each other.
- ts'ōL ts'iñ gō dal a ne īL ts'i yes xī na  
 they stabbing both they killed each other.
- 8 dā kū n'a'e nas yes ka na gō ndas yes sī na bī ka djī ī da nac-  
 Then over they were Around them Among he  
 there waiting. they came. them attacked.
- n ka na da gōL t'o n da k'a hī da le nel 'ā na k'a dō ge nīL nī na  
 They shot but the together fell near. Arrows did n't hit  
 arrows him.
- 10 ba la gō dō ge nīL nī gō dā kū īs'a gō da gō ke l'a ye ī ts'is sī na  
 Bullet too did n't hit Then after a sole of his they hit  
 him. while foot him
- k'a be bī hī gō Lā gō ts'i des tse na da Lī da na kī Lī Lī gai  
 arrow with. Those too many he killed. Horses two horses white
- 12 ts'i linL t'e dā kū 'a gō des tse e Lī Lī gai ī da'a xa nec ī sī la  
 both the Then there where they horses white close two  
 same. killed lay.
- L'ōL yī ze xa yī djai na da yī ka' da na yīs djai na dā kū da  
 Rope its he had taken Right on it he had put it back. Then  
 mouth off.
- 14 'a gai ba nc n ya gō gō yes xī na 'āL tsō gō ga na da Le e īL tein-  
 that while he stood they killed All they Just one child  
 one there him. killed.
- dja kū de da'ai na et dī na īn da' yīnL kī na dā kū na kī īL  
 small just that was Enemy took it. Then two  
 one missing

- tein dja hī kūe n bī ga nī hes gītc' bī dja dī gō hec gītc' 'a xa a gō-  
children here their arms they cut Their legs they cut Having  
off. too off. done that
- 2 dza de gō 'āL tsō gō ga na  
all they killed.
- dā kū 'a ga ne na da hī ze sī ma lōn ye na da he za dā kū  
Then the they moved. Cimarron they came. Then  
others
- 4 gō k'e da te'e be da īe dīl kī 'et di dā kū da kwe lī īL yīs  
their in vain they asked Were Then there horses they  
folks about. none. rode
- ts'a bī te'īl t'e 'ā'e gō k'e bī dī des tse e ba te'int kai na 'ā'e  
eight of them. There their where were to them they came. There  
folks killed
- 6 k'a hī na da zes lai na kū gō dī ī be īs L'ō gō nae nt djai sī ma lōn e  
arrows they picked up. So four bundles they brought Cimarron.  
large home,
- dā kū yū da bae nt djai īL ka yīs nī k'a hī nān t'ān bī dī yes-  
Then Ute to them they To each they gave "Arrows chief was killed,  
gave them. other them."
- 8 yī na da ī lan da na gōn dzō e dō dī k'e gō gō k'a nī yū da hī  
very many fighting not like his they the Ute.  
that arrows," said

## 57. A DUEL BETWEEN SCOUTS.

- Le gō 'ī ya nc xa na na ze na dīn de nañ ka xa na ts'it t'i na  
Another buffalo they camped An Apache went up a hill scouting.  
time for.
- 10 'a ga eī gō 'īn da nañ ka xa na ts'it t'i na īL da eī xai tc'is t'i na  
There too enemy went up a hill scouting. In front of they came up.  
each other
- īL ts'īL tsa na dā kū na cīac na na Le te'i gīc na ī La n t'ae  
They saw each Then they two stood. They made signs. "Let us  
other.
- 12 te'i nī gō na Le te'i gīc na dā kū k'a hī da'a nī ye n nī na gō te'i  
saying they made signs. Then arrows there on the he put. To him  
ground
- xa yī la de gō nī ye n nī na dā kū gō gō k'a hī bī te'i xa te'i  
having held on the he put Then he too arrows to him holding  
them up ground them.

- la de gō n enī na nī ye dā kū īl kī gō te'i' xa na yī dla de na  
them up put them ground Then bow to him he held up.
- 2 nī ye nai nī na dā kū gū gō īl kī bī te'i' xa na djī dla de na  
On the he put it. Then he too bow to him held up.  
ground
- nī ye na enī na dā kū bee i' xa na yī'a na gō te'i' xa na yī dla de na  
On the he put it. Then knife he took out. To him he held it up.  
ground
- 4 nī ye nai n'a na dā kū 'ine dī hī k'a bec 'et dī bī djīl nī na  
On the he put it. Then this side the one "Knife none," he said.  
ground
- bīL na le'e te'i' gīc gō 'a yī e īl ts'ā ye e īl a n't'ac t'e ke 'a-  
With making signs, "There in the middle we will Peace we  
him meet."
- 6 lī dle gōl nī na dā kū 'ē dī de nīn hī 'et dī gōl nī na dā kū  
will he said. Then "None weapons none," he said. Then  
make,"
- bīL īl te'i' n kee n'a na 'ā'e īl nī djī e īl a djint t'ac na na ge i-  
with toward they two There in the they two met. They  
him each other started. middle
- 8 gīc na dā kū ga da'a'e bīl īl ec n dī ga na bīl i te'i' ga na īs'a gō  
made Then right they began to They fought. After a  
signs. there fight. time
- ne n de nL n de na n ke gō n yī na bī de nīn sī'i yī tc'i ye dā kū  
he was tired out. He began to his weapons they to them. Then  
carry him lay
- 10 gū hī k'a bee i' be ts'īs bai na bī de nīn hī yī tc'i' ga yel na dā kū  
this one knife hung about his His weapons toward he carried Then  
neck.
- gō be jī hī be na te'al nī na dā kū xa tc'i'a na be ga gal ye  
his knife he remembered. Then he took it out. Under his arm
- 12 be ts'i nL ts'i na na gōnL t'e na bī de nīn hī yī tc'i' na dī kas na  
with it he stabbed He dropped him. His weapons toward he ran.  
him,
- da yī te'i' ye ts'i des tīc na das tsa na dā kū bī tsī bas nt djīs na  
Right toward he fell. He died. Then his hair he cut around.  
them
- 14 bī de nīn hī īl tsō bī ts'ā na enī na kō ka ye dā kū na da gō-  
His weapons all from he took. To the then they ran  
him camp
- nt dī dzō na gō ke ya hī bī te'i' ye gō ke ya ye n das es n da na  
off. Their country toward their country they came.
- 16 'ā'e ga bīL da gō das na ī gōL ka gō da bīL gō da se na  
There with it they danced. Having a good time they danced with it.

## 58. A CAPTIVE WOMAN ATTEMPTS TO MAKE PEACE.

- da kwe na da hī ze na fōl teī de hī xa ya ye ā'e ga kōl teī de  
 There they were Canadian down. There Canadian  
 camping River River
- 2 ī cōnc ye ā'e yō gō cī īn da ī gōnl tsa na dā kū ī t'a nL dā  
 Salt River there beyond enemy saw them. Then early  
 'an da ye yō da te'c kē da La au bī ga na ā'e ga ba lī bī līnl-  
 far Ute woman by herself her tipi There to horses they  
 was. her
- 4 'ac na t'a nL dā gō dā kū yī ts'ā na dī kas na kōn ka djī dā kū  
 two rode, early. Then from them she started to the camp. Then  
 to run
- 'a gai īn da ī bī ts'ā lī ye La dec t'ac na dā kū tc'i kī hī kwe  
 there enemy from horses with they two Then the woman there  
 rode back.
- 6 kōn ka yī ye hī kas na bī k'e yīl k'e gō nL a na lī yī ka la na-  
 camp in she ran. Her folks she told about it. Horses after they  
 them
- da des kai na lī na dai ne yō na dā kū lī jō hī da yōn teī na  
 went. Horses they drove Then good they lassoed.  
 up.
- 8 yī ke' da n des bī na dā kū lc' yī te'i' lī yī bīl yī nī na dā kū  
 After they rode. Then some toward horses rode. Then  
 them
- īn da' da la ne na 'a cī lī bīl na ī nī na bī tc'i' lī  
 enemy were many. There horses with they rode Toward horses  
 back. them
- 10 ye La da des kai na  
 with they went.
- dā kū ūc dī gō īn da' īs dza nī yī te'i' lī bīl k'es n t'i na  
 Then from there enemy old woman toward horse with came near.  
 too them
- 12 da nan t'a gō dā kū īn da ī lī bīl da da dīl yīs na ūc dī gō  
 Only she talked. Then enemy horses with stopped. From here
- yū da hī īlī ga te'i nt t'i gō t'e ke 'al te'i dlle hī ka īn da' īs dza nī hī  
 Ute everyone stood in a Peace they were Enemy old woman  
 line. making.
- 14 da dīn de nēlā dījī xa t'e gō yī ye' lī bīl na dīl īs na t'ke  
 men end of line this way among horse with she rode. "Peace  
 them

'qñ na x̄i le xa dī bīL nñ dī se yīL nī na dā kū t'e ke 'a te'īL dla na  
to make with this with we come," she told Then peace they made  
you them.

2 īL nī djī cī t'e ke 'a te'īL dla na dā kū 'a ga djī dīn de  
half of them. Peace they made. Then over there men

nel'a djī da xa da xal ts'i nat dzō na  
end of line already commenced to fight.

4 dā kū yō da hī ī gō de hī ka da' ye yī des dje na yīn de cī  
Then Ute their property on edge they piled. Behind it  
of stream

xa ya nas dje na dā kū lī ī k'a gō n a ye da da hes L'ō na  
they lay. Then horses it was in arroyo they tied.

6 naL ts'in it dzō na gō te'i na di dje na īn da ī dā kū da 'a xa ne cī  
They were fighting. Toward were coming the enemy. Then close  
them

yīL gōs das ts'si sīna dā kū a ba tei īs dza nī tse nīL ī ya'aL gō  
with down he fell. Then Apache old woman ax having in  
her hand,

8 īn da ī ac dō dat tsai gō yī te'i da dīL gō na yī ga ne tse nīL ye  
enemy not yet dead toward she jumped. His arm ax with  
him

ī la yīL nī na dal ts'a ne dā kū bī be t'ō dī yai dnt ts'si na  
she cut off, both sides. Then his wrist guard she pulled off.

10 yī bī e ye na ts'īnL nī na  
His belly she threw it on.

dā kū īn de da yīL n kel net dzō na lī ya gat dai yes īnL na  
And then with they commenced Horses they took away.  
to fight.

12 'an da ye 'a da yīs sīna dī ī lī ya gai yint djai na dā kū da nī  
Far they stopped. Four horses they took away. Then on foot

hī kai na īn da ī ge īL ts'a ne lī bīL k'e da hī nī gō 'an da ye 'a yī-  
they went enemy from both horses they rode. Far they  
sides

14 sīna t'a djī cī na da hī kai na īn da ī k'a da ī ke'ye hī kai na  
stopped. Back they came. Enemy it was behind walked.

ge xa da dī ai gō yī da na das kai na yīL gōs da hī kai na da xa t'en-  
Singing facing they come. With down they got. Any way  
them that

16 da da bī te'i hī kai na 'a xa dau ye da ī nL t'ō na da dō na a dīL-  
toward them they came. Near they started to Not moving  
shoot.

t'e e 'āL tsō 'āL ga na 'āL tsō yī tsī xa yint dzīs na 'a cī ga  
all they killed. All their hair they took off. There

bī gā ye na das kai na da xō n da sī na da de sa na sī ma lōn yī  
 their camp they came back. Immediately they started back Cimarron  
 2 hī tcī ye dī be yīs kā gō sī ma lōn ye na he sa ā'e da gō das  
 toward. Four days Cimarron they camped. There they  
 danced.  
 a xa t'e gō kōñ ka  
 This way camp was.

## 59. THE HORSES OF THE OLLERO ARE STOLEN.

4 dī ī la dā ō ye lō hī sī ma lōn ye k'e na da sa ī yan ne xa na den-  
 This long the Ollero Cimarron they moved "Buffalo we are going  
 ago out.  
 za nī gō k'e na da sa dā kū ya nī lō ā'i sī ma lōn hī ā'i ke gō tī  
 for," say- they moved Then Llanero those Cimarron they lived.  
 ing out.  
 6 dā kū ma gī lī ga da yes nīl lī n jō hī dja 'a gō dja'an tsa ī  
 Then Max- horses to loaned, horses good, burros mules too,  
 well them too,  
 ā'i gō gōl gai ye k'e na da za kūl tei de he da kwe na da he za  
 these On the plain they moved Canadian River there they came.  
 too.  
 8 na de za k'ai xae tei ye na da he za na de za da kū ga ye na da he-  
 They Willows stand they came. They Dakūgaye they came.  
 went.  
 za na de za tse lī tei na xa bīl ī ye na de za na dōs tse 'aL ī ye  
 They Red rock hangs down they came. Pipes they make  
 went.  
 10 na de za ī ya ne bī gā ye ā'e ī ya ne 'et di xa cī cī ī ya ne  
 they Buffalo their home there buffalo were Some- buffalo  
 came. none. where  
 bī ja ja kū de na kī ts'īs lō nas n lōs ī yan ne 'et din da da bī na  
 its calves small two they They led Buffalo were none by them-  
 lassoed. them back. but selves  
 12 na ī tī na  
 they were going about.  
 yō gō ye na de za gai ya dān ne ca ye na ye na he za na bel-  
 Beyond they started. Canyon Cheyenne they came. Nabeltc'  
 14 tei di ye na he za na da de za yō gō ye kōl tei de hī<sup>1</sup> 'a na da he za  
 idiye they came. They went on. Beyond Red River there they came.

<sup>1</sup> There are two streams named kōl tei de hī, "Red River," besides the Canadian and some days travel from it. It has not been possible to locate them.

- kwe lī xa da nes n de ī ya ne da Le nel'a da La ne bī ka na da za  
 There horses they rode Buffalo to were very After they  
 after. gether many. them moved.
- 2 bīL na da ts'is de m be hes del' na yīs kā gō ba lī na naL yīs  
 With they rode. They brought Next day to horses they rode.  
 them meat. them
- na na da ts'is tse m be na xes del' dā kū ī tsī i da La ne da ha-  
 They again killed They brought meat Then meat was much. Never-  
 them. again.
- 4 t'en da ba lī na das yīts' Lā gō na na da ts'is tse m be na-  
 theless to them horses they rode. Many they again killed. They brought  
 xes del' da La ne ī tsī meat again. Very much meat.
- 6 da kū na tea gōL xel ī da ga da hn ba na lī ga da ne yō na  
 Then it was dark enemy to came as Horses from they drove  
 again them a war band. them off,  
 īL nī djī cī lī dā kū yīs kā gō ba a da go ts'is ya bī ke' lī das yīts  
 half the Then next morn- they found it After horses they  
 horses. ing out. them rode.
- 8 da gō ga n de yō na da bī ke' ye na kī ge yīs kā da ha t'en da da dō  
 They chased them. Right behind two days passed nevertheless not  
 them  
 be tc'īnL kai na 'a cī na t'a djī na da de za 'a gai lī ga na des-  
 they overtook Then back they moved. Those horses from they  
 them.
- 10 dzō ī lī le' ga da enL kī da'ai be na da hī ze da'āL ts'a ne lī  
 drove horses some to they gave. Just with they On both horses  
 off them those moved on. sides  
 da ts'int t'e das des ī gō na he za tsī gal lī' ts'inL ts'a na dā kū  
 they rode scouting, they traveled. Wild horses they found. Then
- 12 ba gō nīc nā dā kū lī jō hī da te'ōn lō' dā kū bī te'i' lī xa da-  
 to them they Then horses they lassoed. Then toward horses for  
 sent word. good them  
 nes n de n dā kwe mīk'ye xe n kā dā kū ī ne gō lī nīc n de  
 them they Then there dry lake they Then this side horses they made  
 rode. run.
- 14 ī ne gō le' bī nais yes sī dā kū at da gōs yā' da gō nīL ī  
 This side some surrounded them. Then they noticed them. They looked  
 at them.  
 gō ts'ā La bī des kai dā kū 'a ga cī da bī da sī cī bī te'i' lī  
 From them they went. Then from there right in front toward horses  
 of them them

- be La das des kai na na kū yau gō ts'ā nān nūn de da na bī da cī  
with they all went. Back this way from them they ran. Right in front  
of them
- 2 bī te'i' lī be la na das des kai dā kū da te'ō le' lā gō ts'īs lō  
toward horses with they all went. Then they began Many they  
them to lassoed.
- dā kū le' lī ja da le e gō ke' na ts'it tīna cai hī lī tsin gal lī  
Then one colt one behind it it followed. That horse wild  
one horse
- 4 bīl te'a de na lī ja hī dāxa nau gō ke' hī kas na cai da bīl  
with it he rode The colt near behind ran. That with  
after. him it
- da te'int de na ī Le da ts'is sī gō dā kū a gai lī bīl te'a de hī cai  
he rode. He was missing it. Then the other with it was that  
horse it running
- 6 lī ts'īs lō na tsī gal lī' ts'īs lō na dā kū na na be te'īnL līc na  
horse he caught. Wild horse he lassoed. Then he held him.
- dā kū lī ja n dā'a gō ke' n xe t'e na dā kū ba na da te'īt dlō na  
Then colt right behind it it stopped. Then at him they laughed.  
there
- 8 dā kū tsī gal lī' lā gō na da ses lōs kō ka ye  
Then wild horses many they led back to camp.
- na da de za gōe te'īc dō kōl te'i de hī bīs n da cī kō i cō cī e  
They moved. West Canadian River up stream to bitter  
water (?)
- 10 na da he za kwe tsī gal lī' na dzil tsa be na nas des del' ā'e ga  
they came. There wild horses they saw They came up to them. There  
again.
- da na kī ye ts'īs lō' cā cī na da de za na gō nt tī ye na da he za  
only two they Then they went back. On top of a hill they came.  
lassoed.
- 12 cā cī da kū gā ye na da he za k'ai xae te'i ye na da he za  
Then Dakūgāye they came. Willows stand they came.
- kōl te'i de ye na da he za t're gō ga sī ma lōn ye na da he za  
Canadian River they came. Next time Cimarron they came.
- 14 dā'a gō ke ya ō ye lō hī k'a hwōc te'īc dō ī na da sa cāi da yī  
Right their Ollero those west they went They by  
there country. back.
- lī dō hī dā'a i na na gō n tī gō cāi bī ke ya na xī k'a cāi  
El Rito there line runs those their country. We there
- 16 sī ma lōn yī cāi na nū na gō n tī na xī k'a cāi na keya dā'a sī ma-  
Cimarron there line runs. We that our There Cimarr-  
country. ron

- lōn ye īn da<sup>e</sup> na xa na ts'īL kī n da dō gōs tc'is ī dō bī ts'ā  
 enemy to us eame but not west not from them
- 2 na na hī dit dzō da'a cī yō gō ye gō be daie dīL kī bīL na ts'ī nī-  
 they ever ran. From there east they went to With when  
 them. them
- dzō gō 'ā da ye gaL Lī bīL ī la na da n dīL kī 'a cī le<sup>e</sup> da tcī-  
 they far away horses with they follow each Then some when  
 fought other.
- 4 yīL xe gō Lī da ba ga da cī nīL 'a eī īn da<sup>e</sup> bīL da tcīL kai  
 they killed horses from them they Then enemy with they eame.  
 took away.
- sī ma lōn ye 'ai na da kōn ka da gō das gō yō gō ye xa das des ī gō  
 Cimarron there camp was. When they east wathching for  
 daneed them
- 6 dā kū gō das  
 then they daneed.

## 60. AN EXPEDITION TO THE ADOBE WALLS WITH KIT CARSON.

- 'ai gō sī ma lōn ye gī dī īn da<sup>e</sup> bīL xa na de za yō da a ba teī  
 Those Cimarron Kit enemy with went after Ute, Apaehe,  
 too them them.
- 8 sōL n dau na kai yc dine dī din de da cī djai e yīL īn da<sup>e</sup> yī ka  
 soldiers, Mexiean; four people located with enemy after  
 them them
- na des sa da kūL teī de hī xa ya hweL dī ba de gō ye ye īn da<sup>e</sup>  
 they went. There Canadian down Hweldibade plaeel ealled enemy  
 River stream
- 10 ya nan sa na da La ne gō bī kōn ka na 'ā'e ga 'a gō xa de na  
 to them they eame. Many their eamp was. There it was near  
 bī kōn ka hī dā kū ea 'ā'a gō bī tcī' na de za na da an da he ye  
 their camp. Then evening toward they went. Some distanee off  
 them them
- 12 nañ ka'a dañL ī na da kwe cī dje na bī kōn ka hī 'an da ye da  
 they looked for them. There they lay their eamp some way off.
- dā kū dī na hī ze na Le gō 'ā'e ga kō' da ts'īnL tsa na yaL kaL gō  
 Then those they were some of there fire they saw. At dawn  
 going them
- 14 dā kū bī tcī' li be La das des kai na gō ts'ā Lī ye La des kai-  
 then toward horses with they all went. From horses with they went.  
 them

- na bi kōñ ka ye na kī dī īL ka<sup>e</sup> djī bī kōñ ka na ī lā gō bīL xa tsī na-  
Their camps two one above their camps Many with they began  
places the other were. them to fight.
- 2 dzō na da<sup>ā</sup>L tsō ī le dzīnL yīs na dā kū ī ka<sup>e</sup> djī bī kōñ ka hī kee n yō-  
All rode together. Then above those camped they  
chased them.
- na na ī ya djī bī kōñ ka hī ye na sn yō na bīL na ts'ī nī dzō na  
Below those camped they chased them With they fought.  
in. them
- 4 Lī ba ga da cī nīL gō bīL na ts'ī nīL dzō na da da xa t'e gō cāñ'a na  
Horses from them they with they fought Just that way it was  
were taking them again. sunset.
- sōL n dau hī da ai na Lā gō yī des tse na a ba teī hī k'a  
The soldiers those only many they killed. Apahe those
- 6 da Le e gō yes xī na Le gō ge yī gas nīL dī na ba la ge ges dī na  
just one was killed. Another was just wounded. Bullet went in.
- Le<sup>e</sup> kwe gō kā gā ye k'a ga da yī sī na da gō kā t'a gō na dā kū  
One here his ribs arrow hit him, just the skin. Then
- 8 bī gō Lā gō das des tse na bī kōñ ka hī bī i gō de ūL tsō nac n ī  
those many they killed. Their camp their goods all they brought  
too baek.
- ī ya djī bī kōñ ka hī ai yī ke<sup>e</sup> na gō n yō yī ka<sup>e</sup> djī bī kōñ ka hī k'a  
Below those camped those after they chased. Above those camped  
them
- 10 bī i gō de bī gā hī bī lī hī ūL tsō na da sesī na da da a bas ye dā kū  
their goods their their all they brought wagons with. Then  
tipis horses back,
- yīs kā gō t'a djī cī n ke na da ts'īs kai a cī kwe sī ma lōn ye  
next day baek they started. Then there Cimarron
- 12 na da ses kai 'ā e ga da gō das da gōL hī ye e djī da gō das  
they came back. There they danced. Until they were they daneed.  
tired

## 61. AN UNSUCCESSFUL EXPEDITION LED BY MAXWELL.

- 'a cī na yī ke<sup>e</sup> gō dī dza dī hī dīn de Lī naL na des yīs tcīc ge-  
Then after that fourteen men horses rode. Black
- 14 djīn ye da nī dje<sup>e</sup> yīs kā gō Lī naL na des yīts' tcīc 'āl ye da kwe  
woods they slept. Next day horses they rode. Tree stands there  
da nī dje<sup>e</sup> na yīs kā gō Lī naL na des yīts' k'ail ba ye ye da kwe  
they slept. Next day horses they rode again. Brown willows there

- da ne dje' kūL tsō ye ye da ne dje' na yīs kā go dja na mī ī Lā ye  
they slept. Yellow river they slept. Next day at many bats
- 2 da nī dje' na yīs kā gō Lī naL na des yīts' bōs gī ye Lī na hīL yīts'  
they slept. Next day horses they rode. Bosque horses they came riding.
- ma gī 'a bī gā ye banL na līnL yīts' na kai ye n da hīL yes na hī se  
Max- there his home we rode. Mexieans, rode there. They arrived.
- 4 da bā sī da be ye na hī se da la ne ka dī kō ī La das lī dā kū  
Wagons with they ar- Many, three there were. Then rived.  
hundred
- ma gī tc' al tsō na xa da yīn la ka dje Lī gai ī bī tse' ī 'ai na xa  
Maxwell war- for us made. Turkey white its tail that for us  
bonnets
- 6 da yīn la īs le 'āL tsō Lī jī gō na xa 'a da yīn la e' Lī gai ī  
he made. Leggings all black for us he made. Shirts white  
na xa yīnt djai  
to us he gave.
- 8 dā kū n ke na da za gōL gai ye īn da bī te' ī a la mō mō djō  
Then they started. On the plain enemy toward Alamo Mucho  
gō ye na ye na he za' de lai lqñ gō gō ye na ye na he za' bōL dal  
where it is they came. Tierra Blanca placee named they came. Portales  
named
- 10 gō ye na ye na lie za' sa la da gō ye na ye na he za' na da de za  
placee named they eame. Salada placee named they came. They started.  
kō Lā gō sīL ka na da kwe na he za' na de za da kū 'e dī ye  
Water much lies there they came. They Water none  
started.
- 12 na he za' īn da' bī kōn ūnc k'e na kō da ūnc k'e ye īts'īne da hī ts'e-  
they eame. Enemy their camp signs Where they had bones they having  
were. eamped chopped
- gō ge ya na da lī n'a na de za dā kū 'a gō kū Lā gō sīL ka na  
lay in piles. They Then there water much lies  
started.
- 14 'ā'e na da he za 'ā'e gō īn da' i bī kōn ūnc k'e da hī la he na dā kū  
there they came. There enemy their camp signs were very Then  
many.
- Lī ī na da yīs tse na kū hī ka bā ye Lc' tc'e kē das tsa na kwe  
horse they had killed. The edge, some- woman had died. There  
water, one
- 16 tse da sil la tse hī īL k'a da hīs nīL dā kū yī ya ye n nL kī na  
stones lying stones on each they plaeed. Then under it she had been  
other laid.

- na kai ye da kwe xa ya na 'a cī xa na yīnL t'e na 'ae dī ya gōn de  
 Mexican there went up. Then he took her up. From he shouted.  
 there
- 2 da kwe bī tc'i' ī la da des kai n da kwe sīl kī na kai ye hī 'āL tsō  
 There toward they all ran. Where she lay Mexieans all  
 him
- na ye hī xa yī' ī gō da gō te'i gōn de la tsin ne na kū gō be nel-  
 property having taken up he shouted. Braelets so far they  
 reached.
- 4 'a na da 'ai na ba da te'īnL de  
 Just these from her they took.
- dā kū da 'a cī da'a'e gō ke' dī zas n ke nL kā n gō ga gō  
 Then from right on them snow began to So one could n't  
 there there fall. see
- 6 bīL n yōL' gōs k'ats' tcīc 'et dī dan hī gō 'et dī dā kū da dō  
 with it It was Wood was Food too was Then not  
 blew. eold. none. none.
- da ī dā e na kī na he yīs kā dā kū t'a dī cī bī ts'ā na dīn kai  
 we ate two days passed. Then back from them we went.
- 8 da kū cī dexa bī ke ya da nī ye ne dāL dzī t'a dī cī tcī na  
 Very close Texans their they They were Back hungry  
 country say. afraid.
- na deñ kai bōs kī c ma gī bī gā e mbō na xai yes xī i k'a nī  
 we came. Bosque, Maxwell his home steer for us he killed. Flour
- 10 dī ī ī zīz ye na xai nt djai ga he gō da Le e ī zīz ye na xai ntī  
 four sacks to us he gave. Coffee one saek to us he gave.
- dā kū da Le c lī gai nL kī dā kū bō hī 'āL tsō da hīnL gal'  
 Then one (man) horse to him Then the all we ate up.  
 he gave. steer
- 12 dā kū bō da na dzōL hī ye na xa k'e na yīs tei bō lī k'a ī dī ya xel  
 Then cattle where those for us he wrote. Steer fat they should  
 herding kill.
- da 'ai na dzōnt t'e tsī gō na da' kai na xīL nī gōs k'ats' 'a cī  
 "Just they making you go home," he told us. It was eold. Then  
 that provision
- 14 n ke nān n kai gōs kan na xe yīs kā gō sī ma lōn ye na n kai īn da'  
 we started home. Six for us days passed Cimarron we came. Enemy  
 da dō da hīnL tsa  
 not we saw.

## 62. THE APACHE MEET A TEXAN.

- ī la dā      a gai      cī ma lōn hī gō      din de      'ai      bī ke ya dā  
Long ago      there      Cimarron      Indians      those      their  
country
- 2    yō gō ye gō      gōl gai ye      ī ya ne      xa na de za      dzīl te'it djai ye      da kwe  
beyond      plain to      buffalo      for they      Moun-      stand      there  
tains  
na he za      dzīl n tsai ye      na he za      da gā dī      in be da hī del gō      na hī ze  
they eamped.      Mountains      they      Antelope      they were bringing      they were  
camping.  
4    dzīl n n kel le ye      na he za      ga dja e ye      na he za      da gā dī      da'ai na  
Mountain flat      they      Gadjaeye      they      Antelope      only  
camped.  
m be da hī del      kal de      ī'a ye      n na he za      sī gō lō xō ye      n na he za  
they brought      Cedar      it stands      they      Cigorojo      they  
back.      eamped.  
6    dā kū      tsī gal li'      kō sīl ka      ā'e      xe n ka na      dā kū      ts'inL tsā  
Then      wild horses      lake      there were together.      Then      one saw them.  
bī nas des deL      dā kū      ga a gōs yā      gō ts'ā      nān nt n de      da bī da cī  
They surrounded      Then      they saw      From them      they ran.      In front of  
them.  
8    be daic nL ka      dal te'i cī      bī tei'      iī      be      ia das des kai      da te'ōn lō  
they went.      From all      toward horses with      they rode.      They lassoed  
sides      them  
na dī kai i      Lī      ts'īs lō'      n na da ses lōn ts'e      dā kū      na kī      yīs kā  
Twenty-three      horses      they      They led them back.      Then      two      days  
lassoed.  
10    yō gō ye      na da de za      dā kū      kū et dī ye      na da he za      yīs kā gō  
beyond      they eamped.      Then      water was not,      they eamped.      Next day  
t'a nL dā      bōn da ye      dā kwe      na da he za      dā kū      a gai      gōt gai ye  
early      Bōndaye      there      they eamped.      Then      there      plain  
12    ī ya ne      da te'e      xa na dac n ka  
buffalo      in vain      we looked for.  
dā kū      īs a      dā kwe      le'      Lī      na na īc nī na      ka teiL t'e      dā kū  
Then      time      There some horses      were riding      three of them.      Then  
passed.  
14    ca'īa gō      Lī      na ī nī      kwe      xa ya ye      īn da\*      da la ne      gō n kel ye  
evening      horses      they      "There      below      enemy      many      on the flat  
rode back.  
dā kwe      da xe n ka      te'i n      dā kū      dā kwe      bī te'i'      Lī      da des yīs      dā kū  
there are staying," he said.      Then      there      to horses      they      Then  
them      rode.

- da bī te'i de ye dae nes dje' yīs kā gō ī t'a nl dā' dā kwe ba lī  
near them they slept. Next day early there to horses them
- 2 yīL yīts' bī te'i' lī ī Lal del' ā'e ga na n dī lī be La nae-  
they rode. Toward horses two rode. There back and horses with they  
them forth
- dī t'ac' ā'e ga lī nal da nes n de k'a eī ī ya ne na dā kū bī te'i'  
two rode. There horses they rode But buffalo it was. Then to  
back. them
- 4 lī be La da deñ kai na danL tse Lā gō na da sinL tse m be da-  
horses with we rode We killed. Many we killed. We brought  
together.
- hinL del' dā kū tea gōL xel' dā kū da gī ye na da gōL kī dō ī da  
baek. Then it was dark. Then up stream it rained not gently.
- 6 tea gōL xel' kū hī nal ke ne nL līj ī gō de hī Lā gō na xa  
It was dark. Water ran over us. Everything much from us  
bīL ī gō el' ī tsī ī gō īL tsō na xa bīL ī da gōs el'  
was washed away. Meat too all from us was washed away.
- 8 dā kū da a eī kōñ ka kū ye lī gōL na ts'it tīna dā kū ā'e  
Then from there camp this way horse was riding. Then there  
de xa bī ga nī lī ba nac ne n yō īn da' bī lī na gō te'i dlī gō k'a eī  
Texan Ameri- horses from they Enemy their they thought But  
eat him drove. horses them.
- 10 de xa bī lī na ī ai hī dō dja' ī gō bī lī hī nac ne n yō gōs ts'it dī dā kū  
Texans their Those not seeing their they drove seven. Then  
horses. horses away
- āe dī yī ke' dja' ī bīL ts'it des tīna dā kū lī ke hī yī ga dīL kāL na  
there after mule he rode. Then stirrup through foot  
them it slipped.
- 12 bīL na dec Līe gō dā kū bīL ī de nes ka na da ba kāL gō da das-  
With when he fell then with he started He kicked him. He  
him him to run. having
- tsa gō bī gā ye na bī n eō na dā kū da sal dī hī yī ke' na des-  
died to his house he dragged Then other men (?) after  
him baek. them
- 14 kai na ā'e ga kwe ga hī kai lī ī ba nae nt djai dā kū le' lī  
they There there to they Horses to they gave Then other horses  
eame. them came. him back.
- ge yō ke gō nes nān dī lī ea na djai eī nāl ī na ke' ye lī  
he asked for. "Ten horses give me. My servant after you horse
- 16 be yec xī gōL nī dī xā n i djai gō ga en na hīe dī gōL nī dā kū  
killed him," he said. "If you do not give us I will kill he said. Then  
you,"

- gō nes nān lī bac nt djai ī ya ne dō ba na tī gōL nī dā kū  
ten horses they gave "Buffalo don't bother," he said. Then  
him.
- 2 lī bae nt djai gō da ga yī de n 'a dā kwe ī ya da sī ī n da  
horses when they gave him he was satisfied. "There anything if it lies  
dō ba na tī de da'ai din de bī ye daā na dai'i gōL nī  
do not bother There people theirs they left it," he said.  
it.
- 4 dā kū dā kwe n ke na da za ba la lō lō gō ye na ye na da he za  
Then there they started back. Balalolo it is named they camped.  
na de za a wa a sōL gō ye na ye 'ā'e ī ya ne le' bīL na na da-  
They broke Agua azul named there buffalo some went after.  
camp.
- 6 ts'is de na da ts'it des tse ī ya ne hī dō la da 'āL te'i dī gō  
They killed buffalo not many. Very few  
na da ts'ī jōe 'et dī ī ya ne na da de za kōL tei de ye ka na da za  
were going None buffalo. They broke Red River they camped.  
around.
- 8 da kwe da ī ya ne ka na da za da la ne ī yan ne bīL na da tc'i de  
There buffalo among they Many buffalo they went after.  
da La ne das des tse ī tsī ī da La nau 'a da djin la dā kū na dal-  
Many they killed. Meat much they made. Then they dried
- 10 tsai xel be da tsis L'ō Lā gō lī bīL da ne de yō kōL tei de hī  
it. Parfleche, they tied up. Many horses with they drove. Red River  
bīs n da cī lī dō bī lañ gō cī 'a eī mī yō a gwa ye na he za 'a eī  
up El Rito Blanco there Millo agua they There  
camped. camped.
- 12 na dōs tse 'al ī ye na he za na gōn n tī ye na he za lī yeL des e lī ye  
pipe they make they Across they Saddle washed  
camped. camped. away
- na he za tse da des lī ye na he za kōL tei de ye na he za ī e gō ga  
they Water flows they Canadian River they Next time  
camped. over stones camped. camped.
- 14 sī ma lōn ye na da zez n da  
Cimarron they camped.

## 63. A UTE IS SAVED BY HIS WAR-MEDICINE.

i la dā dō ke lā yō gō ye kī i hī ka dā kwe āe n ī tā din de  
Long Picuris beyond houses stand. There there was People  
ago ceremony.

- 2 lā gō dā kū gōn das dā kū dzil ī e gō din gō dzil ī bī k'a ye  
many. Then was Then moun- when it moun- on top  
dance. tains was over tains
- xa na za dzil dze na dzis ga ye da'a cī kōn ka dā kū īs 'a dā kū  
they Mountains around white there camp Then time Then  
moved up. was. elapsed.
- 4 sī ma lōn ī bī te'i ye na de za mī k'e gō jī ye na he za na de za  
Cimarron toward it they Dry lake black they They broke  
camped. camped. camp.
- tcōnc ja dzō ye na he za del dīl nī ye na he za na de za k'e kōn-  
Teōnejadzōye they Deldīlnīye they They broke K'ekōn-  
camped. camped. camp.
- 6 tsō ye bī ja ye na de za tsel gai ye na he za da 'a cī kōn ka  
tsöye small (?). They broke White rock they There camp  
camped. camped. was.
- yō da hī k'a sī ma lōn ye bī kōn ka a dā da le e kī na ga na  
Ute those Cimarron their camp was. Then one town went.
- 8 sī ma lōn ye whic kī gan dī ye na yec te'i na  
Cimarron whisky canteen with he bought.
- dā kū yō gōe dō īn da\* ba sīnL ka na dā kū da lal dīl 'e ye gō  
Then from east enemy to was coming. Then just one  
him
- 10 yīL n ke lī ne dzō na dā kū a ba tcī hī da gōn nī yō da hī gō  
with he started Then Apache knew it. Ute too  
them to fight.
- whic kī hī na ī dlī gō yīL ī Lī na dzōL na bī k'e Lī be na des kai na  
whisky when they they fought. Their horses with went.  
drank again people
- 12 dā kū kōL tcī de hī ka L'a ga yīc na be Lī da nes n de na da kū  
Then Canadian River by its side he With horses they came Then  
went. there.
- ts'i be Lī da nes n de gō bī kan ga ye bī gan sī na Lī yī ze  
when they got there his chest he was shot through. Horse his neck
- 14 nae tcī na da kwe gōs da hī Līj na dā kū ī ze bī kan ga xa das t'i hī  
he put his there down he fell. Then medicine that his chest across  
arms, wearing

ba k'e te'i'a na bī ze cī dīL ge xa ye hī dī ce gō sī da na  
for him he untied. His mouth from blood when he spit out he sat.

2 dā kū L'ō ke tsīs kus de hī ye bī za be ts'īnL sī na ī yīnL n de na  
Then buffalo grass with his mouth he put in. He swallowed it.

die dī bī za be ts'īnL sī na  
Four times his mouth he put in.

4 k'a dā na dōs ts'e hī be ca dī ye' a Le mī na dā kū  
"Now pipe with for me smoke prepare," he said. Then

ba dī ye' te'i la na na īL t'o na dā kū dī dīL ī ke ts'īnL dō na kō cī  
for smoke he pre- He smoked. Then this blood stopped. Here  
him pared.

6 bī dje cī ba be ts'īs L'ō na dā kū da'a sī da na  
his chest for him he bound up. Then there he sat.

īn da ī be daic nL ka na kōL teī de hī da ka L'a ye Le' ts'ī yes-  
Enemy they started after. Canadian River on bank one was killed.

8 xīna dā kū yō gō ye bīL īL tsī nat dzōL na bī den nīn hī gō te'i-  
Then beyond with they fought. Their weapons they throw-

gō dai yī nīL gō can da ye at da ts'īs sī na da Lī da Lā gō ba gat-  
ting away far they stopped. Horses many from them

10 das zez nīL na da bī tsa'a t'i da gō dai yī nīL gō a cī bī na ye' hī  
they took. Even their gee strings they threw away. There their goods

āL tsō nac nī dā kū bīL na dai ts'ī yōs a cī bīL da gōn das  
all they brought Then with they danced. Then with it they danced.  
back.

## 64. PESITA IS SHOT.

12 ī la dā sī ma lōn e la sōn da ts'īs kai dā kū bī se da Le' din de  
Long Cimarron rations they came. Then Pesita another man  
ago

da dō kō he ī Le ī nīL t'ō k'a ye dā kū kwe yī gas n dlī  
no one commenced to shoot arrows with. Then here he was  
knowing each other wounded.

14 dā kū da ai bī yes xī dā kū ū ye lō ba da nes n de bī kōn ka gō  
Then there he was Then Ollero to him they ran. His camp  
killed.

bī se da bī kōn ka gō da kū īL te'i cī ke ne nL n de ī Le da ī nīL t'ō  
Pesita his camp so near to each they ran. They shot at each  
other other.

16 bī se de kwe gas n sī īL kī be bīL ī nai džiut tsī da dō da LāL t'ō  
Pesita here was shot gun with. With it he fell. Not they shot  
each other

- da'a na bī se da k'āñ ke dā kū ō ye lō hī ī La da des kai gō ts'ā  
Only Pesita was shot. Then the Ollero all went away. From them
- 2 gōc te'ic dō bī ke ya yī te'i ye ī na tsit tsī cōj dā kū yī ke' gō  
this way their country toward they ran off. Then afterward
- bī se da da le c lī n jō nī gainL kī dā kū t'e ke 'a na djit dla  
Pesita one horse good gave them. Then peace they made.
- 4 dā kū da na na 'ā na la sōn bī ga nī bīL na da teal t'ō na le'  
Then same place another Americans with they shot. Another ration
- kwe gō ga ne dī da i tsī na yī gan tsī na le k'a kwe gō kā ga ye  
here his arm this only flesh was shot. Another here his chest
- 6 ye gan sī na dā kū kī hī bī na den deL bīn ga nc hī a hin dī hī hī  
was shot. Then house we surrounded. Ameriean the agent
- dō yī ka t'i da dō bīL dō LōNL t'ō  
was unwilling. Not with we shot.
- 8 'a cī na yī ke' gō da na na 'ā bīL da na teal t'ō na le' na gō-  
There again same place with they shot again. One was killed.  
yes yī na dā kū le k'a gō sīL na ī gō'a gōL t'e na bī te'i' lī nīL na-  
Then one was eaught. They locked him Toward horses  
up. him
- 10 des yīts' dā kū da te'inL la e nal la dji lī yī kas dā kū dī gōL-  
they rode. Then only one in front of us horse rode. Then they  
nan dī na n n t'i na bī ka tci lī ts'is kal na 'a gō xa dau lī gōL  
stood in line. Into them horse he rode. When close horse with  
him
- 12 yī yes xī na dā kū lī bī ts'ā ye ba n ke en ya na dā kū dī gōL-  
they Then horse from he started on foot. Then battle  
killed. line
- nan t'i n ge da i nL t'ō na ge ba teal gal gō da dō ge n sī na  
shot at him. Although he was going slowly not he was hit.
- 14 bī ts'ā te'i ya na dā kū bī te'i' lī naL n des n de xa na na dla de  
From he went. Then toward horses we rode. They did the  
them them same way.
- dō yī ka na na t'i dā kū na k'e ī gō'a yīnL t'e n na xa nai nL kī  
Again they were Then our folks the in jail to us they  
unwilling. brought.
- 16 dā kū da dō bīL da LōNL t'ō dā kō n na xe kai sōL n dau  
Then not with they shot. Then they came home. Soldiers  
na xa lī be līnL yīs dā kū 'ā'e ga t'e ke bīL 'a na te'i dla  
to us horses with rode. Then there peace with they made.

‘ā cī na bī ke’ gō na la sōn na ī tsī’ nai nī gō kai i nī  
 There afterward another ration Meat was given. It was dis-  
 tributed.

2 nac dīL t’ē ī tsī’ nī gai nt’ā na be te’īn L nī na ‘a xīn dī hī dā kū da na-  
 Two of bone he gave With he hit the agent. Then imme-  
 them them. it diately

sī gō nīL t’ō na da kwe da gō ga nī hī da bī k’ā gō dā kū da ye gō-  
 he shot him. Here just his arm, just his skin. Then just inside

4 dījī da-a dījī da te’ōn L t’ō kī hī ga ye xa dī kas īs ‘a gō ga ‘a ga ye  
 there they shot. House they ran in. After a while there

bī kī hī hī yī tcī’ ye gō ga k’ē kas bī la kwc ka ke dā kū na te’ī  
 their that toward they came His here was Then to us  
 house out. hand shot.

6 k’ē ne nL n de na xī gō īc dī bīL īL da dījī ke ne nL n de bīL da Lōn L-  
 they ran. We too from in front we ran. With we were  
 there going

t’ō xa da dō bīL da Lōn L t’ō  
 to shoot. Not with we shot.

## 65. THE ARROWS FAIL ON THE HUNT.

8 ‘ai gō ī ya ne xa na de za dañ k’ē gō kōL tcī de ye na he za  
 Those buffalo they went fall time. Canadian they came.  
 too after. River

dzīL tsī’ djai ye na he za Lī yel des el ye na he za ba lī sō ye  
 Mountains stand they came. Saddle washed they came. Balīsōye away

10 na he za da-a cī ī ya ne ka nān za na tsc Lī hī ‘ai ī la dījī da hī-  
 they came. Right buffalo they came The bulls those in front were  
 there among. going.

kai na ‘ā e ga na da ts’īs tse m be hes deL’ dā kū ca ī’ā gō na te’īn-  
 There they killed They brought Then evening he spoke  
 them. home meat.

12 nī t’ā da ī cī na kī na xe yōL kal ī ya da īc t’ē da xa le ī ya ne  
 as chief. “From two days pass with every- make ready. Buffalo

here us thing

da La ne na ‘ā te’īm nac nī t’ā na kī yīs kā gō ca ī’ā gō bī tcī’  
 are many,” he spoke as “Two days evening toward them

14 na dn zel te’īn dā kū na kī yīs kā dā kū dī k’ē nā na de za  
 we will he said. Then two days were. Then this way they  
 go,” (sun) was started.

- yū gō ye k'a dja e yī bī tc'i ye ga dja e bī ya gō n'a ye na da he za  
 East K'adjacyī toward it, Gadjae below arroyo they eame.
- 2 da L'c dī ū ya ne hī gō ts'ā na hīn diL n de bō bō da dīx-  
 At night these buffalo from them they ran off. Bō bō they were  
 nī gō dā kū ga yīs kā xa da yes tī cī lī gōL da da zī gō gō disī  
 bellow. Then it was They went up. Horses with when they they  
 ing. day. went looked.
- 4 Lī na hī nī da nL ts'ā ye ū yan na da La ne na da tc'i ne dā kū  
 They eame from all diree- "Buffalo very many," they said. Then  
 baek tions.
- Lī din jō hī da tc'o lō k'e da ns des bī dā kū da kwe gō nL kel ye  
 horses very they lassoed. They rode. Then there where it was level  
 best
- 6 he n ka bī ka djī Lī be La das des kai na da ts'ī ltse m be da xes deL  
 they Among horses with they all They began to They brought  
 were. them went. kill them. meat.
- Lā gō na da ts'is tse na yīs kā gō bīL na na da ts'is dc Lā gō na na-  
 Many they killed. The next day with they went after Many again  
 them again.
- 8 da ts'is tse m be na xes deL' na yīs kā gō bīL na na da ts'is de  
 they killed. They brought meat The next day with they went after  
 again.  
 m be na xes deL'  
 They brought baek meat again.
- 10 dā kū ca ū a gō na nac nī t'a dā kū k'a hī 'et dī k'a de  
 Then evening he talked again. Then "Arrows are none. Now  
 da dī n gecī k'a 'et dī īn da na xinL tsa dc dō ya ye bīL da-  
 we fear. Arrows are Enemy if he sees us nothing with we  
 none.
- 12 LōnL tō xā'a t'e dā kū ī tsī ī le' da dī tō gō bīL n ke na da za  
 can shoot thus it Then meat some undried with they started  
 is." baek.
- dā kū ī k'a ne ba na da īn te'ā da kwe ya da ca nīL t'a djī cī na he-  
 Then flour they left. There they piled it up. Baek they  
 went.
- 14 za k'a da Lc e le' na da ts'it tsī le' da'et da di le' na na kī  
 Arrow one, some they had. Some they had Some two.  
 none.
- ūā ya dī ī tsī' da dī tō gō bīL na da de za nL dā gō na dī ze  
 That is meat not dry with they started Early they  
 why back. started.
- 16 īL nī djī ū ai ye na hī ze ca ū a i gō na dī ze da tea gōL xel djī  
 Middle (sun) was they stopped. Evening they Just dark  
 started.

dō n da tea gōl xīl ye dī yīs kā sī ma lōn ye ī tsī' bīl n na he za  
they could not see. Four days Cimarron meat with they  
it came back.

2 k'a 'a na da gō te'i dle lā gō 'a na da te'i dla  
Arrows they made again. Many they made again.

### 66. A SUCCESSFUL HUNT.

ī la dā sī ma lōn ye da'ai dzīl ī 'ī ya ne gō nī 'ī cī ī ba kī ci  
Long Cimarron right moun- buffalo were. There Taos  
ago there tains

4 'a cī na kōī ka da gōs ī cī 'a cī 'ī ya ne xa na de za yō gō ye  
from our camp Taos from buffalo they camped Beyond  
there was. there for.  
tse da lī jin ye na he za ī Le dzī tsō ye na he za tsais ka ye<sup>1</sup> n na he za  
black rock they Yellow grass they Tsaiskaye they  
eamped. eamped. eamped.

6 ts'is t'a ye<sup>2</sup> na he za teic na de n la ye na he za teic gō dī la ne ye  
Ts'ist'aye they Trees in a line they Many stumps  
camped. camped.  
na he za tse ts'ōs gai ye<sup>3</sup> na he za xa na dlī ne ye<sup>4</sup> na he za  
they camped. Tsets'ōsgaiye they camped. Xanadlīneye they  
camped.

8 tse teī teī ya dn'a ye na he za na bī'an ye<sup>5</sup> na he za dles-  
Rough stones stand up they eamped. Nabī'anye they eamped. Yellow  
paint  
tsō ye<sup>6</sup> na he za n e da hī del gōc kī je bī dzes dā kō 'ī ya ne  
they They brought white-tail deer, elk so Buffalo  
camped. home deer, many.

10 ts'inL tsa na dā kū dā kwe bī te'iē lī na des n de bīl na da ts'is de  
they saw. Then there toward horses they rode, with they rode.  
them them  
da ts'it des tse dā kū 'īs 'a gō na de za yō gō ye dī gōj yī<sup>7</sup> gō ye ye  
They killed Then after a they broke Beyond Dīgōjyī named  
them time camp.

<sup>1</sup> A cup-shaped stone or rock. It is said to have been a place of offering; beads, bread, or meat, being left as travelers passed by.

<sup>2</sup> A small open place surrounded by trees.

<sup>3</sup> A place of projecting rock from which many stones fall to the plains.

<sup>4</sup> A canyon in which are many springs.

<sup>5</sup> A large river flowing through the plain.

<sup>6</sup> Yellow paint is found there in the ground.

<sup>7</sup> There is a river there.

- na he za yō gō ye k'ai sī ka ye na he za gōc k'i je bī dzes  
 they Beyond willows stand they White tail, deer, elk  
 camped.
- 2 m be da hī deL gō na hī ze caL gī jī hī<sup>1</sup> bī t'a dī gō 'a cī tse i tc'i ci  
 they bringing they camped Calgījī part way up from stones pro-  
 along. there jecting
- bī tc'i gō īL kī nac n ka ye na he za na de za tseL tsō das:ā yc  
 toward it Gun-was-found they They broke Yellow stands  
 camped. camp. stone
- 4 tse n tcinc cī hī bīn de gō na da hī ze dā kū da gā dī m be da hī deL  
 Tsentcīncī sunwise they camped. Then antelope they brought  
 da la ne gōc k'i je n da dō tei gō ye gō na hī ze bīn de gō tse n-  
 many white-tail deer Not hungry they Behind Tsent-  
 too. camped.
- 6 tcīnc cī hī 'ai n'a ne tse na na ts'e xa gōs'a ne na da hn za tse da  
 cīncī there its end rocks fall canyon goes up we camped. Stones  
 top
- gōL tcī ye tse da hīnL tcī ye ye tsc i GAL Lī ye tse jī ka hī'a yc na-  
 red, rock wind blows against, stones rattle, black rock runs to Na-  
 water,
- 8 bī 'an ye xa ga gai ye xa na dlī ne ye tse nas dzō dc ye dī be  
 bī'anyē, white spot, springs, rocks parallel, sheep
- na djī lō ye<sup>2</sup> tean Lā hī xai ya k'e na da za ī dic L'i cī ye<sup>3</sup> na da-  
 lowered down, much down they camped. IdicL'iciye they camped  
 manure,
- 10 he za ī tsī' bīL na da hī ze tcī cī ye na da he za bait dze sī ka ye<sup>4</sup>  
 again. Meat with they Rcd paint they camped Baitdzesikaye  
 camped.
- na da he za dlee n tū c yc<sup>5</sup> na da he za mai'kō djie dji de ye<sup>6</sup> na da-  
 they camped Dleentūcye they camped Mai'kōdjicdjideye they  
 again.
- 12 he za tse Lā ye<sup>7</sup> da kwc na da zez n da da gōs e  
 camped again. Many rocks there they camped around, Taos.

<sup>1</sup> A "forked" or double peaked mountain covered with rocks. If one tries to climb, the rocks fall on him.

<sup>2</sup> Named from the killing of a mountain sheep that had to be lowered with a rope.

<sup>3</sup> A place where blue paint is obtained from the rocks.

<sup>4</sup> "Wolf berries stand there."

<sup>5</sup> "White clay not good."

<sup>6</sup> A small creek flows down there and the ground is black.

<sup>7</sup> A place on Rio Hondo, near Taos.

## 67. HUNTING ELK.

- dā kū na bī ke' gō da ai hī k'a ye dzes xa na dec n da dīc dī  
Then after that there on top elk I started to Four  
camp for.
- 2 kō ga gō bī ce n dī dō lō na cī gō bī dō gō dī gō xañ hwōs a kū gō  
tipis, Vicientito, Luna, I, too, Victor, too he too, Juan Jose so many  
deer we started I in front started Young two with  
after. eamping. men
- 4 n ke nen da īn se na da hī xa gōs 'a ye n den da īl kī ī da Le e gō  
I started. Ensenada it goes up I camped, gun one.
- dā kū tsinL ke hī da Lī ye ījye xa cī bō yī ka hī ac na  
Then young men horses with hunted. Some- eattle among they  
where came.
- 6 bō bī ja yī yes xī na 'a cī Ga caq'a gō cai n yī da caq'an da  
Cattle its they killed. From evening when for me when  
young there he brought evening
- dec ye bīc ya yel xī n de yī  
I went hunting. Fawn I killed. I brought it.
- 8 yīs kā gō t'a nL dā na dec n da īl nī djī n'a yc na nīc n da  
Next early I moved Midway (sun) was I camped  
morning eamp. again.
- dā kū ts'inL ke he kō ye ī je da Le c da gā di da gā di tsō yī yes-  
Then young men some hunted. One antelope, antelope big they  
place killed.
- 10 xī na 'a cī nas n t'i da gā di tsō yel xī nī xa hc na dn ge bīL  
From he got "Antelope I killed," he "Hurry bring it," I told  
there home. buck said.
- dīc nī yī te'i' Lī bīL ī na kas 'a cī Ga yī n yī yīs kā gō na dec n da  
him. Toward horse with he went. From he brought Next I moved  
it there it. day camp again.
- 12 da hī k'a xa sen da dā kū t'a djī ye ka t'i īn de da n'a cī xa na-  
On top I moved Then back one could Then from were com-  
up. see. there ing up.
- sa 'ā kū des li ye na nc n da 'ā'e Ga ce nan sa ī tsī ī ka djī nī  
There water flowing I camped. There they over- Meat she gave  
took me. them.
- 14 da īl gal bīL da gō jō gō da gōn de gō da īl gal  
They ate it. They felt good. They shouted. They ate.
- yīs kā gō na den za dja ma hī yō gō ye hī k'a ye bee<sup>1</sup> xas 'a ye  
Next day we moved Chama, beyond on top iron comes up  
camp.

<sup>1</sup> Denver and Rio Grande R. R. tracks.

- kō yau n gōn da ye na he za tea gōnL xel bī ye da gō kal gō  
this way on the moun- we It was dark. Deer they were singing  
tain side camped. for
- 2 L'e īs'a dā kū n ke na nīc n da kwc hī k'a ye ba na nīc n da  
night middle. Then I started There on top for I moved  
camping. it camp.
- da īcī da dac ye bīL dīc nī dā kū da dec ye cī gō dec ye lō na  
"Right I will hunt," I told Then I hunted. I too hunted. Luna  
here them.
- 4 na kī bīc tsō yī ga na bīc sen dī dō gō bīc tsō da Le e yī yes xī na  
two bucks killed. Vicentito too buck one killed.
- hwañ hōs gō bīs tsō yī yes xī na cī gō kai ī he ga gōs ts'ī dī  
Juan Jose too buck killed. I three I killed. Seven
- 6 bī hī ga m be xenL del yīs kā gō n ke nan za na gōL kī dō in da  
deer they we brought Next day we moved It rained not gently  
were baek. camp.
- da xa t'en da da bī ye na zCL ka la gōn de dzī 'ā na he za  
nevertheless in it we moved. On bank long place there we camped.
- 8 yīs kā gō īt'a nL dā k'a dī xa he 'a t'i gō nī bīc n dī dō  
Next day early, "Now hurry get ready," he said, Vicentito.
- dā kū n denL n de da Le da ac dla īnL t'e gō dā kū na gōn gō  
Then we started together five. Then round top
- 10 gōs L'a ye kō sil kā ka da cī xa sī kai na xe na nī ye dzes da Le e  
head of lake at edge we camp Aeross from us elk one  
eanyon of it up.
- na īt'i dā kū kō yau kō sil kā hī bī tc'i ye gō da den t'i 'ā'e na  
was Then this way the lake toward we looked There  
moving. out.
- 12 da La ne nān nL n dc da da kwe na da des kai dā kū bīc n dī dō  
many started to run. Right there they scattered. Then Vicentito  
'ān nī 'a ga ne na dal t'e īL al del gōL nī 'a ga Le' 'a cī n da' dal  
said, "Other two of you go," he said. There one there you sit.  
side
- 14 da kwe xa nīL n de nī Le gō 'a ga cī de nī n dī k'a da īcī yīL nī  
"Here run up," he "One another he "You here," he told  
said. place will be," said. him.
- lō na 'a yīL nī dā kū cī k'a gōn a cī n cī nīL kī n dī da īcī  
Luna he told. Then me in canyon he put me. "You here,"
- 16 cīL nī da a cī ne da dā kū 'a gai da Le e na īt'i ba xe nīc dai  
he told There I sat. Then there one was "I will stalk  
me. inoving. it,"
- nī dā kū yī tc'i xa dza 'a djī na kī dī īL ki des kāL da a yī yes-  
he Then toward he went There twice gun was There he killed  
said. it up.

- xī na dā kū gōs l'a ye xe n ka n nrae dī cī te'i' naL n de na heL tsa  
it. Then head of they were from toward were running I saw.  
canyon together there me
- 2 ts'int tsō cī xa t'au nas des gai' a cī bīL se nī ts'i cī tc'ic n kwe  
Meadow this way level there it stood. Straight to me here  
bī gōs t'a ye hī neL t'ō dzes bīa de kō yau k'e da nL n de da ī ge  
its neck I shot it. Elk female this way it ran down. Just
- 4 te'i tcī yī k'ān nō ye hī neL t'ō na hī nīc t'ō dā kū na na t'a dīj ye  
timber going through I shot it. I shot it again. Then around back  
ī la na da des kai da dō bī ts'ā na nīc t'i he bī te'i' na dis kas da bee-  
they ran together. Not from I hid. To I ran. I came  
them them near them.
- 6 neL t'i n gōn da ye ca k'enL n de dzes tsō hī da ī ke' da da kwe  
Half way up to ran down elk buck. Right there  
me behind
- n das kai bī neL t'ō da dō hī des na le hī na hī nīc t'ō ai ts'in-  
they I shot. Not move other I shot again. That largest  
stopped. one one
- 8 tsā i kōc dī ī L'a sī na t'a dīj cī te'i cī ī de nes ka bī dja di  
here hip. Back to me it ran. its leg
- na bī na k'as gō da kū te'i te'i īL ts'a ne sī ka a cī bīL nec dīj  
swinging around. So large timber both sides stood. There I stopped.
- 10 da cī k'e e dīj cī da dīL gō kwe bī gōs t'a ye hī neL t'ō dā kū  
Right on me it jumped. Here its neck I shot. Then  
na nī da dīc gō da se dā ye n kes gō kwe dn da dīL gō bī gōs t'a cī  
I jumped side- Where I had it jumped. Here it jumped. From its neck  
wise. been sitting
- 12 dīL na xa t'i ne dā kū a ga yū gō ye lō na da sī dā ye bī te'i ye  
blood was flowing. Then there beyond Luma where he sat toward  
him
- da hī kai na gō dīa ye da yī dae n ye ī nL t'ō dī ī yīL n sī na  
they went. Steep place right in front of he shot it. Four he hit.
- 14 gōs ts'i di hī k'a dzes kū ye gō dn te'i L'i ye ī nL n de dā kū  
Seven they were elk. This way thick brush ran in. Then  
dava ī la nān nL kai n da ī nL a īL tsō n da sīnL a de nL dje  
there we came We began All we skinned. We built  
together. skinning them. a fire
- 16 da ī nL gal dā kū n ke nān n kai nān n kai  
We ate. Then we started home. We came home.  
a cī dava dīj bī te'i' na de za ka da cī na be hī za xa be hīnL  
From to there toward we moved. Edge of we camped We brought  
there them water to.

del 'āL tsō da bī ts'i nī xīn da 'āL tsō xa cīn djai dā kū dī meat. All the bones too all we took up. Then four  
 2 yīs kā kwe ka la ye da kwe īna dac ye cī da se da gō gōs ts'i dī days there on the there they hunted. I stayed home. Seven bank  
 na ya ga na lō na n na ye hes deL dā kū ī tsī<sup>1</sup> da la ne na dal tsai he killed, Luna. They brought the Then meat very they dried. mcat. much  
 4 dā kū bīL n ke nān n za de la ma līyc bīL nān n za da na xōn da sī Then with we broke Tierra Amarilla with we camped. Immediately it camp. it  
 gō djī ya ye n ke na da za ī Lac dī kai hī<sup>1</sup> bī ka 'āL tsō 'ā na- Cuchilla they started. The coming for all there they together that,  
 6 da he za dā kū dja n nes t'a nī n ye da hīL deL na kai n da camped. Then Pueblo fruits they brought. Mexicans too Indians  
 n da hīL bas Le<sup>2</sup> Lī bīL n da nīL n de ò xai hī<sup>2</sup> ī La na daiL ke came in Some horses with rode. Coeks they ride after. wagons.  
 8 xec da<sup>2</sup> e na gōs dī na da de za na na t'a djī de la am ma lī 'ā Fiesta was over They moved Back again Tierra Amarilla there again. camp.  
 na da he za da'a na da kōñ ka yō da hn da da'ai na da bī kōñ ka they camped. There were camps. Ute too there had their camps.

## 68. A DEER HUNT.

10 'a dā gō yō dī e 'a cī yō gō ye se q̄s dzō le yc bī ba xa sen da There Coyote from beyond stone light deer for I was them hunting.  
 'a cī yō gō ye yō da bī tsī sīla ye da kwe na nīc n da 'a cī From beyond Ute their heads lic, there I camped. From there,  
 12 da'a cī cī gā kō yau ò hō gō ye ye da kwe bī ba nīc ye 'ac La- right from my west Ojo named, therē deer to I came. Five there camp them of us  
 īnL't'egō bī da la ne na da la ne he gā 'a cī be nL deL' dā kū deer many were. Very I killed. From we brought Then many there it.

<sup>1</sup> The feast of San Antonio formerly held on the Chama River in a cottonwood grove near the mouth of Caliente Creek.

<sup>2</sup> Spanish loan words.

- na yō gō ye dzīL lī k'ī dji bī t'a dī ye na nīc n da ā da dō bī  
 beyond mountain spotted on its side I camped Then not deer  
 again again.
- 2 da yīnL yī na yō gō ye nanc n da 'a gā bī da yīnL yī  
 we killed. Beyond again I camped. There deer we killed.
- na den da dzīL tc'ī djai e 'ā nan n da 'a gō bī lā gō  
 We camped Mountains there we camped. There deer many  
 again. stand too
- 4 na na gā dā kū ī tsī\* da la ne ī tsī\* kī be denL del' kū xa te'i lau<sup>1</sup>  
 we killed. Then meat much meat town we carried. San Felipe
- gō ye ye ī tsī\* kī be nl del' 'ā e ga dja n hī ī tsī\* da lī tcī gō  
 named meat town we There Pueblo meat fresh  
 brought. Indians
- 6 dai nīL n de 'āL tsō bī te'i\* n be da hīnL tei 'a cī ga na da dī kai  
 they ate. All to them we sold. From there we started  
 home.
- na hē kai dā kū na dē n da gōe te'ie cī gō gō dī ya e 'ā e nān n da  
 We came Then I turned This way Cuchilla there I came.  
 home. back.
- 8 ī Lac dī kai hī dī na it dzī gō 'ā e ī tsī\* bīL nān n da dā kū di  
 The coming four days being there meat with I came. Then four  
 together left
- yīs kā ī las des kai xes da 'e gōs dī dā kū gōe te'ie cī gō  
 days they came together. Fiesta was over. Then this way
- 10 na da de za a bī kyū hī 'ā na he za na de za ga yōn c ā  
 they started. Abiquiu there they came. They started. Cangillon there  
 na he za na de za gō yō dī c da'a na da kōn ka  
 they came. They started. Coyote there we camped around.
- 12 dā kū da eī na da Le dī cī gā gō bī xa na dec n da dā kū  
 Then by myself one my tent deer I started for. Then  
 gai yin na e 'ā e bī ba n den n da bī da la ne deltse dā kū  
 Gallinas there deer for I camped. Deer very many I killed. Then
- 14 ī tsī\* naL tsai bī bīL den da gō yō dī ye nanc n da yī ka ī nī  
 the meat was dry. Veni- with it I Coyote I came. Among them  
 son started. she gave it.
- bī k'e hī 'al tso yī ka ī sī dā kū dē la a ma lī ye da kwe na da-  
 Her folks all among them Then Tierra Amarilla there they  
 she gave. camped.
- 16 he za dā kū 'a gai hī k'a ye da kwe bī xa na dec n da dja ma  
 Then there on top there deer I started to Chama  
 camp for.

<sup>1</sup> "Water drawn with a rope."

- gōs L'a ye bī ba na nīe n da dīc dī kō ga gō dzes gōs ts'i dī  
head of deer to I came, four tipis. Elk seven canyon
- 2 he gā bī hī k'a Lā gō kwe de la a ma lī ye bī bīL  
I killed. Deer those many. There Tierra Amarilla venison with  
n den da dzes gō bī tsī i Lā gō dā kū da'a na da kōn ka  
I eame. Elk too its meat much. Then there we camped.
- 4 dā kū dañ k'e gōs lī dā kū gai yīn na hī bī te'i ye da kwe  
Then Fall became. Then Gallinas to it there  
bī xa na dee n da cī gō ya he e gōn'a e dā kū kwe hī k'a ye  
deer I camped for. Cebolla eanyon. Then there on hill
- 6 xa se ya dā kwe bī xen ka na a gā he ya le' yelxī dā kū nqns dza  
I went up. There deer were I found One I Then I went  
about. them. killed. back.
- dā kū yīs kā gō dā kwe bī te'i' xa sen da 'a cī na yīs kā gō  
Then next day there to it I went up. From two days  
there
- 8 kwe yō gō ye gō n'a ye na nīe n da na dee n da ka yī na ye  
there beyond canyon I came again. I started Gallinas  
in camping
- bī te'i ye na nīe n da tse kel gō ye ye 'ā'c ga gō tsa gō kōn ga  
toward. I came there stone its name. There large tipi  
flat
- 10 'a gōc La  
I made.  
da'a cī fīs'a bī ba cī gā hī ka dā kū bī nas tse dai yīL kai-  
There time Deer I hunted those Then deer I killed every day  
elapsed. for.
- 12 hī ke da dō an da ye xan dīc eai gō da'a xan de cī 'a cī nas tse  
not far going. Quite close there I killed them.
- dā kū lī na kī gō be n hīc xe da xai ke da'a cī bī ba cī ga gō  
Then horses two with I brought All winter from deer for them  
it. there camping
- 14 xai n de nL n de īnL t'a nc ea lī bīL na da nīL n de da i yā  
I passed the winter. Navajo to horse with they eame. They ate.  
me
- ī tsī' ī ye hīL del da xai ke eī gā da i yā dā gōs lī am ba lī hī  
Meat they took All winter my they ate. Spring became. Tierra  
home. camp Amarilla
- 16 bī tc'i ye na dec n da dā kū īL tsc da Le dī na die ye dīc nī  
toward I moved Then "Well, once more I hunt," I said.  
camp.

- dā kū na dee ye kwe bī hīnL yīs na 'a ga be ne la cā nān dnL n de  
Then I hunted. Here deer I saw There I overtook I ran after it.  
(tracks). it.
- 2 da La da hī kai gō da le e ye Lī dā kū be nas neL t'i be i neL t'ō  
Just running one I killed. Then I caught up I started to  
with it. shoot.
- gō nes nān e he gā kai i Lī be ne yī dā kū n ke na nīn da 'ai  
Ten I killed. Three horses with I Then I started back. There  
packed.
- 4 mī sa ye<sup>1</sup> bīL xa sen da a ba tei 'ai bī kōñ kae ya na eī te'i na-  
Misaye with came up. Apache there their camps were. To me they  
dī kai i tsī ka te'i nī i ts'e n da eī te'i yī ka na dī kai da t'a n da  
came. Meat she gave Sinew too to me for it they came. Feathers  
them. too
- 6 eī te'i yī ka na dī kai dā kū na dee n da eī gō ya ye nāne n da  
to me for they came. Then I started Cebolla I came.  
them camping.
- na dee n da de la am ba lī yī nāne n da  
I started. Tierra Amarilla I came.

## 69. DEER HUNTING IN THE MESCALERO COUNTRY.

- 8 'a gai de la am ma lī eī n ke na da za eī gō ya ye na da za  
There Tierra Amarilla they broke camp. Cebolla they camped.
- na da de za gā xī lōn ye na da he za na da de za lī dō ye na da he za  
They broke Cangillon they camped. They broke El Rito they camped.  
camp.
- 10 na da de za gō te'i ya ye na da de za īs ba yō la ye na da he za  
They broke Cuchilla they camped. Espanola they camped.
- na da de za san da xī ye na de za yō gō ye ge da hī k'a na ye  
They broke Santa Fé they camped. Beyond on the hill  
camp.
- 12 na da he za na de za tselkai hī 'ā ye na da he za 'a eī yō gō ye  
they camped. They broke Tselkaihī 'āye they camped. From beyond  
camp.
- 'ā kī eī djai na e na da he za na de za qān dai dī gō ye na da he za  
where houses stand they camped. They broke Anton Chico they camped.  
camp.

<sup>1</sup> Probably Mesa Prieta.

- na de za a la mō gōL dō ye na da he za 'a cī na da de za bōs gī ye  
 They broke Alamo Gordo<sup>1</sup> they camped. From they camped. Bosque  
 camp.
- 2 na da he za na da de za dzel k'a ne dal k'i djī ye na da de za  
 they camped. They broke Mulberry spotted they broke  
 camp. camp.
- nau da je hī da kwe na da he za na da de za lō gō nī dō ye sōL n-  
 Naudajehī there they camped. They broke Rio Bonito soldiers  
 camp.
- 4 dau bī kōñ ka na da bī gā ye na da he za dī yīs kā daā dā kū  
 were camped close to them they camped. Four days there. Then  
 na de za ga lī sō ye na da he za na de za ma gī na ye da'ai na da hn  
 they broke Carrizo they camped. They broke Sawmill there Mescalero  
 camp.
- 6 na bī kōñ ka na ka na dn za dā kū da'ai bīL kōñ ka kōL ba hī  
 were camped among them we Then there with camped tiswin  
 camped.
- da teī dlā gō  
 they were drinking.
- 8 dā kū 'īs 'a bī xa na de za hīn dla gō na ka ye da Le e-  
 Then after deer they camped many. Mexican one  
 a while for
- na ka na da hn ya i ye hī ka jī ya bī zī 'ān na ka sōL n dau  
 among Mescalero he had mar- Carillo his name, he among Soldiers  
 us ried, us.
- 10 da bī ga eī na he za k'as da na da na xō teī dā kū nal la djī  
 close by they camped. Nearly they overtook us. Then in front of us  
 ī na da sa Le' gac je ya da kwe ī ka 'ā cī na L'e gō na xa Lī  
 went ahead. Some Carilla there among way in night to us horse  
 them front time
- 12 bīL na ī nī da L'e n ke nān n za na gōL kī da na xa Lī ye La xa t'ac  
 with rode At we broke camp. It was rain- for us horses two rode,  
 back. night ing
- xa xe nī gō dā kū nau da je ye da gī n n'a ye da kwc na he sa na  
 "Hurry," saying. Then Naudajeye end of moun- there they camped.  
 tain
- 14 gō disī na da kwe Lī nal ne nL n de da ī la ne na de za dā kū  
 When one there horses we rode many of us. They broke Then  
 could see camp.
- ba dō gō ye na kō sīl kā 'ā na he za 'a cī t'a nL dā' na de za  
 Pato named lake there they From early they broke  
 camped. thiere camp.

<sup>1</sup> An arroyo.

- dā kū īl ts'ā na za dā kū kū da et dī ye na he za kū xa da daī  
 Then two they Then water was not they "Water look for,"  
 ways camped. camped.
- 2 na te'īl nī da tc'e kū xa na da hn ka ī ge gōl gai e kū da al te'in-  
 he told us. In vain water we looked Right on plain water little  
 for.  
 dau sīl ka na da hinL tsa ka īnL t'e e gō dā kū n na he za djī 'ā  
 lay we found, three of us. Then where were there  
 camped
- 4 nan n kai da'a dā na ts'ā ī na da za na da ī ke' ye dē kai caī'a na  
 we came There al- from us they had Behind we Evening  
 baek. ready camped. them went. it was.
- (x)a gai ka djc dzī le hī bī gā e kū na ye na da hc za na  
 There Turkey mountain its edge water was they had camped.
- 6 dā kū yīs kā gō lī be da dae je tc'i dā kū yīs kā ī t'a  
 Then "Next horses with we will he Then next day still  
 day hunt," said.  
 tea gōl xel gō ī la hī dē t'as lō na bīl 'an dā ye da kwc da na-  
 dark we two eame Luna with. Far there it be-  
 together, eame day
- 8 xe yīs ka dā kū bī na xa nān nL n de teīc n t'ī hī na xa ye-  
 on us. Then deer for us ran. Trees in a line for us they were  
 running.  
 nL n de īl ts'a nc ī līnl del dā kū ī le gō sīn ya bī da Le c  
 On both sides we went. Then we missed each Deer one  
 other.
- 10 kwc eī tc'i' ke na kas 'an da ye eī ga des kas da kwe teīc  
 there toward ran. Far from me it ran where trees  
 me  
 da sī ka na bī te'ī ye ka na tsī tse tī īl ts'ā ye ka t'ī gō 'ā na kai  
 were stand- Toward (I climbed up) both ways one could There it was  
 ing. them see. walking.
- 12 da te'ī dc cī da dau o cī bas nīs t'ē ha dō be gō nL dlle dā kū  
 In vain I tried to Behind cover I went after it. I could n't get Then  
 stalk it.  
 īl kī ī 'ī e bī la ka e da xe 'ā be hī neL tō da hī sī yō gō ye  
 gun here its top I put it with I shot. I missed it. Beyond
- 14 ī la hī des kai bī ke' ī de nee ka 'ā xa ne gō n gōu da ye da hī kai  
 they ran After I ran. Near them half way up they were  
 together. them walking.  
 be ī neL tō dī be na sīs de na da dō be nes sī dā kū da gī ye  
 I shot. This I forgot. Not I hit. Then up

- hī k'a xa nes n de īn de da be nac n nī dā kū da'a t'a djī da da-  
on top I ran after Then I thought of it. Then there baek I moved  
them.
- 2 heā dā kū da eīn n da dī ye īl kī da dīl kal sīlī' dā kū hī k'a cī  
Then elose to me gun someone it was. Then on top  
shot
- da na nec da na ic t'ō gō kō yau deī ts'is eī te'i n bī a t'i na  
I sat down. While I was over I looked. Straight deer coming  
smoking there toward me
- 4 heL tsa bī dan he nīs dza 'a Gā tcī teī yī 'ō cī bīl tse da 'a xa nau  
I saw. In front of it I was There trees behind with I was Close  
sitting.
- ea 'qan t'i hī neL t'ō kū ye īkas da kwe bīke' de ya dīl nahītcī  
to it I shot. This it ran. There after it I went. Blood was red.  
me eame. way
- 6 kwc sīl kī n ie 'a n sel 'a tcī teī ba das sc djai yīs kā gō na  
There it lay I began to I finished Tree I plaeed it on. "To-morrow  
dead. butcher it. butchering.
- ba na dīc dal nīsī gō dā kū n kc nāns dza kō Gā hī bī te'i ye 'ā'e  
I will come I thought. Then I started home, the camp toward. There  
after it,"
- 8 na gōn 'a nas ne t'i e kwe bī xe n ka ge īl k'e dījī da na das dī t'i  
arroyo I was passing there deer were On one another they were jump-  
moving. ing.
- ka da eī bīl ka dī se dī be ī neL t'ō gōs ts'i dī bīl ns nes sī n ic 'a  
On the with I eame up. I shot. Seven I hit. I began  
edge to butcher.
- 10 'āl tsō n scl'a da da kwe da nī ye sī 'ī gō ac la na dīs kas kōn Gā ye  
All I finished Right on the laying I made. I went Camp  
butchering. there ground home. to
- nas ne t'i nāns dza lī heL tsō ba lī eī nas n t'i dā kū 'āl tsō  
I ran back. I got Horse I got. For horse I took Then all  
there. it baek.
- 12 lī be sel L'ō n de yī dal te'i eī n e da hī del lō na k'a ae dle  
horse I tied on. I brought From differ- they brought Luna it five  
it home. ent places meat. was
- yī ga na da Gā dī hī kai i bī hī k'a na kī a kū gō yī ga na  
killed, antelope three, deer those two. So many he killed.
- 14 dā kū 'a gai hī k'a le' da le e le' na kī le k'a kai i 'a xa t'c gō  
Then those they some one, some two, some three; that way  
m be na da hes del'  
they brought them back.

- dā kū na na kū yau da lī i be na dac des ye na kī bī tsō  
Then west again horses with they started back. Two bucks
- 2 na nac ga 'a cī gō Lā gō n be na da hes del' dā kū kū ye gō  
I killed. From there much they brought back. Then this way
- kō sīl kan ye na da he za 'ā eī īl ts'ā ye na da teīz ye Le' da gā dī  
where lake is they camped. From different they hunted. Some ante-  
there ways lope
- 4 n be hī del le gō bī da īl ka gō 'is 'a dā kū ī tsī' da la ne ī tsī'  
brought back. Some deer. All together time Then meat much meat  
passed.
- na daL tsai xeL be da ts'is L'ō ī tsī bīl na de za da la ne gō  
they dried. Parfleches they tied up. Meat with they Much  
camped back.
- 6 lō gō nī dō ye bīl na da za  
Rio Bonito with it they camped again.

#### 70. THE MESCALERO BEG FOR MEAT.

- le gō be gal L'a eī 'a cī na da kōn ka na da hin da bīl īl-  
Some Ruidosa from there they were Mescalero mixed with  
eamped
- 8 ka gō dā kū 'ac dī bī xa na dē za ī la gō na gō da je hī n n'a ne  
them. Then from deer for we many. Nagōdajehī its end  
there camped,
- bī ya ne gōl gai ne bī da la ne na 'ā e ga bī ba na he za da gā-  
below on the plain deer were many. There for them they Antelope  
camped.
- 10 dī n da da la ne dā kū dal ts'ā ye na da teīz ye 'a eī n c da hī del  
too were many. Then different they hunted. From they brought  
ways there it.
- gōc kī je daL ka gō m be da hī del dā kū da la ne das des tse  
White-tail all together they brought Then many they killed.  
deer back.
- 12 dā kū ī tsī ī na daL tsai dā kū xeL bc da ts'is L'ō dā kū bīl  
Then meat they dried. Then parfleches they tied up. Then with  
na da des za be gal L'a ye n na he za  
they camped back. Ruidosa they made camp.
- 14 da ku na bī ke' gō da lī i be din de gōs ts'ī dī na yō gō ye gō  
Then after that horses with men seven beyond  
tse īn teie i gō ye hī bī tc'i ye gō da kwe lī nal na des yīts'  
Rock nose named toward there horses they rode.

- dzes bī ke da gō la ne na bī hī gō da La ne na gōc kī dī hī gō  
 Elk their were many. Deer too were many. White-tail too  
 tracks
- 2 'ai gō da La ne na ā'e ga na danL tse da La ne na da sīnL tse  
 those too were many. There we began to kill. Many we killed.
- 'a eī be da denL del na da hīn bī ka eī ēL dīL da da ō ke en na  
 From we brought it. Mescalero among we eoming, "Please  
 there them
- 4 na da ī nī ī tsī ī ka da ī nī dān na gā dījī da ī teī bī kōñ ka  
 give they "Meat give he Clear baek there their tents  
 us," said. them," said.
- ī neLā 'a xa t'e gō n e hel del kōñ ga ye teī ye gō ga dō ge-  
 were in This way they brought Tipi to (they eame) they  
 a line. it baek.
- 6 da ō ke da da ī tea yeL dān na 'a da na k'e da ō ke kōñ ga ye  
 did n't ask. Coming on the way then "Our friends please." Camp  
 teī ye gō ga dā kū dō ge ō ke  
 they came. Then they did n't ask.

## INFORMATION CONCERNING INDUSTRIES AND CEREMONIES.

## 71. THE SINEW-BACKED BOW.

- īl kī k'e te'īl nī dā kū te'īce n jō nau tc'i ce dā kū 'a L'ō de hī  
 Bow he euts off. Then he shaves Well he shaves Then yueca  
 it.
- 2 n ke lī xa t'au īl kes t'i yīzōs dā kū īl nī dījī īl tc'i cī be dac-  
 wide this way from edge to Then in the both sides with he cov-  
 ones, edge he tears. middle, ers it.
- nt dījīc dā kū bīl kes t'i gōc dā kū gōc tc'i c k'e tsī zī īl nī dījīe  
 Then with he wraps it. Then ashes he eovers it the middle.
- 4 dā kū īs'a gō n dī dō dā kū xa tc'i kī dā kū īl nī dījī k'es dīl īs  
 Then after a it beeomes Then he takes Then middle he steps  
 while hot. it out. on.
- t'a dījī gō ga tc'i l t'i  
 Baek he bends it.
- 6 dā kū ī kal ī dec dīl t'e n lī gō īs ai ī kū be dec dīaī dā kū  
 Then rawhide he puts in When it pot water in he puts Then  
 fire. burns on fire.
- ī kal ī n hec gīc gō īs ai dījī nīl da hī bec gō be caīai dā kū  
 rawhide eut in pieces pot he puts in. While it boils sun sets. Then
- 8 ī ts'e hī n sī zōs dā kū kū be n dījī ai dā kū īl kī ī bīn de cī  
 sinew he tears Then water with he Then bow its outside  
 fine. puts it.
- tse dī teī tcī be te'i k'ac dā kū 'a gai ī kal hī bee na īl kī ī  
 stone rough with he files it. Then that rawhide boiled bow
- 10 bī k'a cī be tc'i l la dā kū ī ts'e hī teī tcī ke nas dit dīs tcīc n dec-  
 on it he rubs it. Then sinew pole he wraps it Pole long  
 around.
- gō hī je ī ī ts'e' hī kes dit dīs da ncl 'a dījī dā kū naL tsī dā kū  
 shaved the sinew he wraps clear to end. Then it dries. Then  
 around
- 12 'a gai hī bec n n ī ts'e hī kec ya 'al kū hī be xadjīl īne īl kī ī  
 that boiled sinew he unwinds. Water with he rubs. Bow
- bī k'a cī bec dī yal līnl 'āl tsō bec del lī dā kū ca tcī ye bīl-  
 on it he sticks it on. All he pastes on. Then in the sun he
- 14 n teī kī naL tsī gō īn de da ga tc'i l t'i 'a xa t'e gō 'a da tcīl ī  
 puts it. When it is then he puts the This way they make  
 dry string on. them.

## 72. MAKING THE TIPI.

'ai      'ā      iya ne bīs le hī da yī gōl dā kū īts'a gā hī ye dail la  
 Those there buffalo hides they Then brains with they  
 serape. smear.

- 2    dā kū da yīs se gōs ts'i dī yīs se dā kū n yī dī nīl dā kū tcō ōnc  
 Then they rub Seven they Then they spread Then at the  
 them. piecees rub. them. back
- L'a e xa t'c gō dō bi t'as gō sī zī gō 'ail ī dā kū n dal ka gō  
 this way not eut standing they Then they spread  
 up make it. it down.
- 4    īts'e hī yī dan yc da yī dīs ye na dail ka yc hī lā gō dā kū 'āl tsō  
 Sinew this far they twist. With they many of Then all  
 it sew them.
- na īl ka ka na yīl tsōs dā kū sal dī hī yī ne sal tcō ōnc L'a cī  
 they sew. They put it in Then poles they set up. At the baek  
 water again.
- 6    ītā hi kō gā hī yai yī l'ō ye hī lā gō yīl k'i nī kī ī dīl nī gō dā kū  
 that tipi cover they tie Many of take hold of they whistle Then  
 stands on. them it when.
- yīl k'i nī kī ī dīl nī gō dā kū īl ts'a nc yō ka gō īl līn dīl sōs  
 they take when they Then from both taking hold they pull it  
 hold of it whistle. sides together.
- 8    īl n da da hin de nī gō dā kū tei tei hes tats 'āl dō dau tca  
 "Make it lap," they say. Then stieks they cut, short. At  
 īc kin dī e 'ā yīl da yīt djic ye yī da dī bīc dā kū gī cī yīl  
 the doorway there they put them. They put them in. Then pegs with
- 10    Le nail kal kōn ga hī dā kū ī da'i ye ī ts'i dā kū  
 they fasten it down tipi cover. Then its they put Then  
 mouth poles in.
- gōs ts'e 'a gōl'i xa gō te'i  
 fireplace they make. They dig out.
- 12    dā kū l'clī 'ā c ye gō c yīl n dī bī xa t'e gō kō 'a gōl'i  
 Then firedrill there inside they sit This way fire he  
 around. makes.
- L'clī ye ye de dīl dje dā kū caqai gō 'ā c n da hī kai dīn de hī  
 Fire- with he kindles Then evening there they gather people.  
 drill a fire.
- 14    dā kū īs dzan dja hī dān 'a dail'i dā kū xa gō kal tca gōl xīl gō  
 Then women food prepare. Then he commenees Dark when  
 to sing.

- da gō kāL gō yīL kai l'e īs 'a gō da ī dā<sup>·</sup> yīL kai gō gō dā kū gō  
while they it is day. Night middle they Morning then too  
begin sing eat.
- 2 da ī dā<sup>·</sup>  
they eat  
kō ga hī ī ts'e ba xa da t'i i ī tsanL tsōs ye gō cī be da hes L'ō  
Tipi sinew left over eagle down inside they tie on.
- 4 'a xa t'au 'ail'i  
That way they do it.  
dā kū ye na bī ga ī t'e kin nas 'a da xai n da dō gōs k'ac da  
Then they live in it. Like a house during winter it is not cold.  
even
- 6 dō gānL k'as 'a xa t'e gō kō ga 'a da gōl ī naL tsī gō na dai dī djic  
It does not That way tipi they make. When it is they rub it  
get cold. dry again  
dā kū dī de dā kū dīn de gō u jū nau yī dis lī yī k'a da nai*ī*  
then it is soft. Then when they nicely they Horse on they put  
move fold it. it.
- 8 'a xa t'e gō yīL na na da se  
That way with it they move around.  
ī ya ne ye da dīl'a gō ī ya ne a nī nī gō ye da dīl'a dā kū  
Buffalo when they sing "Buffalo run they They sing. Then  
for, around," say.
- 10 dīl das bī la<sup>·</sup> ī bī L'a e xai lī de dīl da sī gō nīl djac hwū  
they danee. Their their like horns those who make "Whoo,"  
hands cheeks danee motions.
- gōl dī nī 'a xa t'au ye da dīl'a ma sel sō ye 'ai gō ye da dīl'a  
they say. This way they sing. For the yellow those too they sing.  
calves
- 12 da da kū dau  
That is all.

## 73. METHODS OF COOKING CORN.

- 'a dā ī la dā na dā<sup>·</sup> da yīl t'es gō da yī k'a dā kū kū  
Then old times corn when they roasted they ground. Then water
- 14 dai dī 'ai dā kū yī ye dai yī nīl ka dai nīL dā kū gōs ts'a yī 'ai  
they put Then in it they put it. They stirred Then side of fire they  
on fire. it. put it.
- kel tsai ī yī ye djī xa dai yī kai gō ka yī nī da yīl ts'e<sup>1</sup> da bī la ī  
Dish in they took it out. They dis- They ate it. Their  
tributed it. hands
- 16 ye dail ts'e<sup>·</sup> kel tsai īn da n jō nau bī la ī ye da īl ts'e  
with they ate it. Dish too well their hands with they ate it.

<sup>1</sup> Used of eating mush or soup.

- dā kū Le gō na dā·hī da lī gai gō da yī k'a le k'a l'ō na dā·hī  
Then others eorn unroasted they ground. Some wheat  
of them
- 2 n yīt dis se dā kū 'ai gō yī k'ai dā kū kū dai dī ai ī sai n tsa ī  
they sprouted. Then that too they Then water put on pot large  
ground. the fire
- be na dā·hī 'ai ī la kai nīl gōs ts'a yī 'ai dā kū 'ai n des sa-  
with. Corn that first they put Side of they Then that sprouted  
in water. the fire put it.
- 4 nī hī yī ye yīnīl ka ba e dai nī' bīl ts'i ī ye na na ī ts'i ka na djō  
wheat in it they Close they put Stirrers with they They let  
put. it. stirred it. it stand.
- dā kū gōs ts'e ye yīl na yī 'ai yī te'ī' de na dīl dje dā kū nīl gōe  
Then on fire with they put To it they put fire. Then it boiled.  
it.
- 6 ī kel lī teī gō nīl gōe īs'a gō gōs ts'a na 'ai dā kū kel tsai ī  
When it got red it boiled. After a side of they put Then dishes  
time the fire it.
- yī ye dījī xai yī kai ye gō kai nī dā kū da a sō gal la ye hīx nīl ī  
into they took They dis- Then sugar was put in  
out. tributed it.
- 8 yī ke 'a t'i lī ka 'a xa t'e gō daiL ts'e  
it was like sweet. That way they ate it.
- dā kū Le gō ka na yīnīl ka yīnīl gō gōs ts'a na yī 'ai  
Then some they put in water. When they put side of they put  
in water fire it again.
- 10 dā kū za sī kel tsai ye n yī kai yī k'a dījī xa yī kai dī tse hī gō  
Then snow dish with they put On top they poured This stone  
it. it.
- ye hī k'a hī 'ai gō yī k'a dījī xai yī kai xa ye n dī līc gō ka nī lī hī  
metate that too on it they poured it. When it ran off the mush,
- 12 n dī līe tse da an da hī da yīl nī dā kū ka nī lī hī dō gōs da nī līe  
"Run stone far off," they told it. Then mush it did n't run off  
tse da an da hī da yīl nī gō dā kū da bīla ī ye da yīl ts'e  
stone far when they Then their hands with they ate it.  
told it.
- 14 'a xa t'e gō da ī na  
That way they ate it.
- Le gō na ōle na dā·hī yī k'īc gō bī bīke' gō 'ai yīl ī sai yīnīl  
Some peas corn when they deer its foot that with pot they  
mix put in.
- 16 hī bīc gō da yī 'al le' gō ka na īx nīl dā kū na ōle yīl tīs  
When it they ate it. Some put it in water. Then peas they  
boiled roasted.

- ai gō yī k'ai ·ai gō ka yī nīl ka jō ne gō da ·ai ka zīl ·a xa t'e gō  
That they That they put When soft only gravy that way  
too ground. too in water.
- 2 da yīl ts'e  
they ate.  
dā kū Le gō L'ō na dā hī yī k'ai ka yō nī gōe te'ic īl ts'ā yī zī  
Then some wheat they They Ashes each they  
ground. kneaded way separated it.
- 4 ya dīs da kwe lī yī nīl yī k'e gōzī dā kū gōe k'a ne hī nes dō hī  
They There they buried On it they Then yueea made  
twisted it. it. put ashes. fruit round
- water in they They well they muez. Then they  
put. kneaded it kneaded it
- 6 ye yīl sī lī nī lī ye da yō jī ·a xa t'e gō Le ga' na ō le na ō lec-  
took it Put in they eall it that way. Some peas, peas  
out. ashes oblong
- djōne de yīl t'īs īsai zī nīl dā kū ka jō ne gō ka ī nīl ·ai  
they roasted. Pot they Then soft they cooked That  
put in. in water.
- 8 na ō le hī da ·ai ka zīl gō yīl dā yī yā  
beans only gravy with they eat.

## 74. THE MAKING OF TISWIN.

- na dā' tc'ic eō lā gō tc'ic cō dā kū kū be n te'i ·ai nal-  
Corn she shells, muez she shells. Then water with she puts When  
in. in.
- 10 Lō gō bī lī bī ye' te'i ya te'i nīl dā kū īs 'a gō n dī t'i dā kū  
it is soaked blanket in she pours Then after a it Then  
it. while sprouts.
- ca te'i xa na te'i lī kī nal tsī gō qīn de da da yī k'a īsai ye kū  
in the she puts it. When it is then she grinds it. Pot in water  
sun dry
- 12 dai dī djie dā kū ī k'a nī hī yī ye dai yī nīl ye ka dai nīl dā kū  
she puts. Then what is in she puts. She stirs it. Then  
ground
- yī te'i de na da dīl djie da nīl gōc bī da gōn ts'a hī le gō kū hī  
to it she lays the fire. It boils. Its top half way when it is water

yī k'e gō full 'a nail ī she makes it dā kū Then na dai k'a she strains it, 'āl tsō all nai k'a she strains. dā kū Then again.

- 2 n dī k'as gō ina jī lī yī ye dai yī nīL dā kū da bin nī da nīL gōc  
when it is cold barrel in she puts it. Then by itself it ferments.  
n nīL gōc gō da yī dlā  
When it has worked they drink it.

75. ORIGIN OF THE MEDICINE CEREMONY.

- |    |   |
|----|---|
| 4  | L'a ye hī ka dje gō ye 'a cī nī k'a xin da hī nes t'qñ hī<br>Black bear, turkey, rattle- there earth on they live fruits  |
|    | bī k'e gōn nī hī 'āL tsō 'ai ī La da tc'is tcī na dā kū 'ā 'c dī<br>those in charge of all those they brought Then there this together.                           |
| 6  | yīs 'qn ne 'a gō tc'i le na dā kū kai ka tc'īL t'e gō k'e nī t'a na<br>ceremony they made. Then three three of them on them they built<br>a corral.               |
|    | ī ya'n ne bīs dle keL ts'ai nas ka tcō ōc L'a e ga ge 'ai bī k'e<br>Buffalo its hide basket tray behind the fire hole those on them                               |
| 8  | nī t'a i kai ī dī bī ke ī xa t'e gō ī Les dlō gō 'a djīL ī dā kū<br>they build The these their this way tied together they do Then<br>it. three moeeasins         |
|    | kwe tcō ōc L'a e ī ga ge keL ts'ai ī bī k'e hai ya n teī kī dā kū<br>there back of the fire hole the basket over it they put it. Then<br>tray                     |
| 10 | ī ya nc bins dle ī k'e tc'īL kī dā kū ī ya nc bī tse' ī bī ga dit tse'<br>buffalo its hide they spread Then buffalo its tail they rattle.<br>over.                |
|    | gū ī bī tse ga le 'ān ye gō kal n da ya 'āL dā kū dī ke ī bī les-<br>Snake its tail rattle he the singer holds in Then these moeeasins tied<br>his hand. together |
| 12 | dlū ī naL gū ī di ye' da yō xal dī keL ts'ai ī dī ye yōL nī gō<br>who is these with beat. This basket tray this with making a<br>strong                           |
|    | ī gal ī gō ye ga yī k'a dīc dī xa t'e gō hail ī dc 'ai il kī dā<br>rattle rattlesnake that too four this way he does. That long ago<br>times                      |
| 14 | 'ā 'c ī xa t'e gō nī t'a e da gōs ī gōs te'i ne 'ai dzīL īL tc'īne dī<br>there thus they made Taos this side those moun- near each<br>the fence. tains other      |

- nas 'a hī 'ai na nes L'ū gōs bī ī be gōs bī ī dō bī kān nō ye  
 stand. That woven to- fenee that that not through it  
 gether
- 2 dō ts'it des ī da L'ō cī gō ye djī dō ts'it des ī dā kū dī xa t'au  
 they do not look. From the in they do not Then this this way  
 outside look. one
- yōl nī ke hī be kel ts'ai ī gō das dā kū 'e gō dī dā kū te'īc  
 makes moe- with basket tray. There is Then it is over. Then stick  
 a noise casins dancing.
- 4 na da des t'a tsī dā kū dī be dzīl be kc tsīn e ī gō hī 'ai ye  
 they cut off. Then mountain its fore leg bone that with  
 sheep
- xaiL ī ne gō dit ts'e dā kū xa t'au kel ts'ai ye da yōl nī te'ac  
 doing this way it makes Then this way basket- with they make Te'ac  
 a noise. jīnī,
- 6 jī nī ts'a na t'i gō na kī dī ye ī kai ī e gō ī zō e na kī dī ye ī kai  
 Ts'anat'i too twice come in. Those while twiee they  
 too they rub come in.
- dā kū yīl kai da gō das gō yīl kai 'ā 'e ga na dā kū gō ga ge gō  
 Then it is day. While they it is day. Then corn so deep hole  
 dancee
- 8 da kwe n yī ī gōe k'a ne bī go je ī n yī 'ai dzc hī gō 'ai go  
 there they put. Yueca its seeds they put. Cherries those too  
 too
- bī teī teī hī ī yī ts'i dā kū ī sai gōe L'īc ga yī tse hī yīc yīl dīl  
 its tree they put. Then elay vessel rabbit its tail in it they  
 throw
- 10 ī tse n tsā ī dā kū dī te'ac jī nī hī dic dī ye ī kai gōc k'a ne hī  
 pot large. Then those Te'acjīnī four times they The yucca  
 come in.
- dā nī t'i dze hī gō dā nī t'i na dā hī gō da dī gai dā kū ga hī k'a  
 is ripe. The cherries are ripe. The corn is hard Then rabbit too  
 too (white).
- 12 da bī tse na ye hīL deL n n 'a cī k'e nas dī t'i ī sai gōe L'īc ī bī ye cī  
 its tail that they threw in from jumped out, the clay pot from  
 there inside of it.
- dā kū te'ac jī nī hī bī k'a hī dān na nī k'e i't'as n da kwe ī dje ye  
 Then the Te'acjīnī their across they cut off but here chest  
 arrows
- 14 yīl nān na tsī sī 'ai nōs teī sī ka ī 'ai gōs bī bī kān nōs des ī  
 with they shoot. Those pine trees that those the fence through it who  
 them stand looked

	nōc tci ts'is lī na	ī ne gō le' na nas ka ī	'ai gō gōs bī i bī kān nō	
	pine trees they be-	The another stands	that too the through it	
	came. other side		fence	
2	ts'it des ī ī 'ai gō	da 'ai nōs tei ts'is lī na	'ai bī ts'ā cī gō	
	looked. That too	right pine tree	became. That from it	
	gōs bī i dō bī kān nō	ts'it des ī ye da gō kal ī	da 'ac dī dzīl ī	
	fence not through it	looked. Those they sing	from there mountains	
4	da 'a dzīl sī 'ā ī	da la yō jī nis dja t'ō hī	ī sai hī lī bī gā hī	
	there moun- they	First is named Nisdjat'ōhī,	Isaihī Libigāhī,	
	tains stand.			
	L'ō ke n ke le hī	ka ba dī k'ān hī	teē n de ze hī	teāl lān xīl ge dī hī
	L'ōkenkelchī,	Kabadi'k'ānhī,	Tcīendezchī,	Teāllānxīlgedihī,
6	teis na djin hī	sai xān ye dī hī	dzīl dal gas dī hī	dzīl dī le hī
	Teisnadjinhī,	Saixānyedihī,	Dzīldalgasdihī,	Dzīldilehī,
	teaL gī zī hī	tse hī te'ic hī	tse da gōl tei ī	dzīl n tsai hī
	Tealgizihī,	Tsehīt'ichī,	Tsedagōlteiī,	Dzīlnntsaihī,
8	dzīl na dō ze hī	dzīl tcee ke lān ne hī	tse da des lī hī	da kū gā hī
	Dzīlnadōzehī,	Dzīltceekelānnchī,	Tsedadeslhī,	Dakūgāhī,
	yō bī teic yī hī	nau da je hī	lī gais 'a hī	sai hī ga hī
	Yōbīteicyihī	Naudachī,	Līgais'ahī,	Saihigahī,
10	tse dzōs hī djī hī	ka dje dzī le hī	dzīl lī k'ī djī	bee dīl gai hī
	Tsedzōshidjihī,	Kadjedzīlehī,	Dzīllīk'īdjī,	Beedīlgaihī,
	tsōs bai hī	t'ā dīl kū hī	n dō ī ts'e ye hī	kū daL ba hī
	Tsōsbaihī,	T'ādīlkūhī	Ndōits'eychī,	Kūdatbahī,
12	mī k'ē gōl tei hī	mī k'ē gō jī hī	ts'ō dza dzō hī	tc' is ge djin
	Mīkegōlteiīhī,	Mik'egōjihī,	Ts ōdzadzōhī,	Te'isgedjin,
	teaL tei hī	ts'ais ka hī		
	Tealteiīhī,	Ts'aiskahī.		
14	dī yī	ke gōs 'ā he	dī yī	ke gōs 'ā e
	Holy	they worship	Holy	they worship
	them.		them.	them.
	dī yī	ke gōs 'ā e <sup>1</sup>		
	Holy	they worship them.		
16	dī sai ī	n 'ā n zī na	Le gō kwe	n n zī na sai dal gai ye
	This sand	there they put.	Some there	they put, sand white.

<sup>1</sup> These mountains are mentioned in the songs to which also the refrain belongs.

## 76. MAGIC AT A MEDICINE CEREMONY.

- da'a e da gōs ī gōc te'i ne na ne gō tā'c xas kīn na dīl t'c gō  
Right Taos this side across there old men two of them  
there
- 2 'an na n'a ī da cī nec ī gō gō kal ye na dīl t'e gō nac dīl t'e  
they placed There I seeing it they sang two of them. Two of them  
it.
- gō ke' ne n'a dā kū ga dī na dā hī xai n dīl t'ā i lī yīnt djai  
for them they placed Then this corn that grew up they buried  
it.
- 4 ī gō 'qñ ye dā kū te'ac yī nī 'a gō la ts'a na t'i gō 'a gō la tse das-  
hole in. Then Te'aeyñī they made. Ts'anat'i also they Mullers  
made.
- tein ne ye la k'c yī 'ā ts'a na t'i hī te'ac yī nī dī i na dā  
in hand he held, the Ts'anat'i. The Te'acyñī four ears of  
corn
- 6 yī la k'e da yin djai ts'a na t'i hī gō dī nt djai gō yī la k'e da-  
in their he placed. Ts'anat'i too four laying in their  
hands
- yint djai dā kū ī sai gōc L'ic kō' ī Lā' gō deL dec djai ka ba cī  
they lay. Then clay vessel fire much they built. By the  
water (?)
- 8 n n'a c das tsin ne yī ye nL ts'e dā kū n'a cī tea ic kī cī  
they placed Mush stirrers in it they put. Then from from the  
it. doorway
- ye da des dits na dā 'ai bī la k'e nas ī ī sai ī yī ye da yī nīL  
they daneed in. Corn that in their they had pot in it they put.  
hands
- 10 kū' ī da da da sī 'ā dō be nL dō e be na ts'it ts'i xa t'au di  
Fire little way they It not being with they stirred it. This way this  
distant placed it. hot
- da dīl te'īl bī ye cī kc Lī na xa hī dī teā die dī kū' yī na da des-  
it popped. From it smoke eame out. Four fire around they  
only times it danced.
- 12 dits ī sai kū hn n na dā be da xa dn bī dā kū 'a ga n kai  
Pot large corn with was filled. Then there they  
eame
- īL kc' n t'i gō dā kū n ke nL das ts'a na t'i hī īla djī tse das tei ne  
behind one in a Then they began The Ts'anat'i in front mullers  
another line. to dance.
- 14 da ya 'al 'ai ī la djī sī zī hī dā kū 'a gai gō na dā xa n'tā da kū-  
held those in front stood. Then that too corn eame up. This high

- dau bī tā na kī dīl das n nl das dā kū tse das tein de n n  
 its leaves two. They They stopped Then mullers  
 daneed. dancing.
- 2 kwe dai dn 'a ca xa 'ai ye kwe dai dn 'a ea dī 'ai ye kwe  
 here they held east. Here they held south. Here  
 up them up.
- ca ī 'ai ye dai dn 'a kwe na xa kōs se bī ya ye dai dn 'a da kū  
 west they held Here north under it they held Then  
 them up.
- 4 dī ī t'e da le e nes da tse das teī ne n ī la yī kī dī na dā n n  
 this like one it sits the muller he broke This corn  
 in two.
- xa yī ī 'ai gō na da dī des dīts daL ts'a ne ya leL gō tse das tein-  
 he took that too. They started to on both carrying mullers.  
 out, dance, sides them
- 6 ne n dā kū dī na dā ī sai be xa des bī dn 'ai yī ke' cī gō dja 'al  
 Then this corn pot with was filled that behind it they  
 carried.
- 'a ga ne din de nān tī bī ba ts'i des nīl dā kū bī ye 'e dī  
 That side people standing its border they threw it. Then in it was  
 none.
- 8 dā kū na dai yes lai' na dā hī da dō sī t'e na dā kū 'a ga  
 Then they picked it The corn not was cooked. Then there  
 up.
- ts'a na tī hī bī gā ye na kai dī dā kwe nai n la Le tā nī na  
 the Ts'anat'i their house they went This there they bread it was.  
 back. brought
- 10 tse n Le tān 'ān na yī dla da kū dau n yes kī ye na na kai  
 Stone bread that became. Just that they broke They came in  
 up. again.
- gō ka yī des nī 'āl tsō gō ka yīs nī da 'ai ī ze 'a da djin la  
 Among they All among they Right medicine they made.  
 them gave it. them gave. there
- 12 da 'āl tsō bī tcī dī yī na 'a xa djin la de na dā xā n tā ī teac yī ni  
 All their magic they did; corn that grew Te'acyīnI  
 īl ka yīs nī da yīn yā ts'a na tī hī gō 'ai gō  
 among them they distributed. They ate it. Ts'anat'i too those too
- 14 īl ka yīs nī  
 among them they gave it.

## 77. THE TCACTCINI.

- ī la dā tse ya kī ne hī na da ndī tī dā 'a dā yō gō ye gō gōL-  
Long ago Tseyakīnehī where everything then beyond to the  
grows
- 2 gai ye na da djī ba na dā kū 'a cī ī da\* bīL n da zes kai na dā kū  
plain they went to war. Then from enemy with they came Then  
here it back.
- da gō das na dā kū ī gō djī ge na na dā da te'īc jīc na ī gō'ān ye  
they danced. Then they made a hole. Corn they braided. In the hole
- 4 dee nL dje na Lā gō dā kū na dā 'a djin da eī ye na dā kū eaī'a gō  
they built a much. Then corn there they carried. Then evening  
fire
- gō das na dā kū te'ae yī nī 'a djin la na dā kū ī tc'e kēhī āL tsō  
they danced. Then Te'acyīmī they made. Then girls all
- 6 'a ts'ī gō das te'ī n yes yīc eōc na dā kū gō das na dā kū da'a'e  
there where they were they drove. Then they danced. Then right  
dancing
- kū\* des dje e da Le e tc'e kē da te'e 'a ga teī gō das djī da te'e  
fire where was one, girl in vain from there to the dance in vain  
burning
- 8 bes dīl t'e na dā kū te'ac yī nī hī na dā yī k'e da hīs gō na dā kū  
they chased. Then Te'acyīmī corn on it they jumped. Then
- ī gō 'a hī līc na te'ac yī nī n ī dn k'a na dā kū tc'ac yī nī n bī ke'  
hole he fell. Te'acyīmī burned. Then Te'acyīmī for him
- 10 ye gō sa na da te'e yī ka na da nī ka na danL ts'ā ye yī na sa-  
they missed. In vain for him they looked. Different ways they
- jōc n da dā kū ga danL ts'āye tc'e yī ka na da des ka na  
went. Then different ways in vain for him they looked.
- 12 ca xā'ai ye ī ts'in jōc na ca dī'ai bī ya ye ī ts'in jōe na eaī'ai ye  
East they went. South under they went. West
- ī ts'in jōe na na xa kōs e ya ye ī ts'ī jōe na da'an na sī jōj na dā kū  
they went. North under they went. There they came Then  
back.
- 14 nī k'a dī yī hī āL tsō tc'ī yōs ī na dā kū ga ca xā'ai hī(ye)bī ya ye  
on earth supernatural all they asked for Then east under.  
ones help.
- ī ts'ī jōj na dā kū 'ān tc'e kī hu n ba gō te'ī ge na Lī ye ye tsē-  
They went. Then that girl for her they made In the flat  
a hole. ground
- 16 kelī dac de hn'a na bī k'a gōe tc'ic n das yes ka na dā kū 'a cī dī  
stone they placed on it. On it ashes they put. Then here

- ca xa'ai hī bī ya cī yīL na kai na xas tc'īn yal kī dn kwc ca dī-  
east from with they came Xaste'īnyalkīdn. Here south  
under him back
- 2 'ai hī bī ya cī xas tc'īy al ga yī yīL na kai na ca ī'ai hī bī ya ye  
from under Xaste'īya lgayī with they came West under  
him back.
- ī na ts'ījōj na xas tc'īl tsōyī yīL na kai na kwc na kōs e bī ya ye  
they went Xaste'īlltsōyī with they came Here north under  
again.
- 4 ī na tc'ījōj na xas tc'īdīsōsī<sup>1</sup> yīL na kai na dākū bīk'c yīka  
they went again. Xaste'īdisōsī with they came Then their for  
him back. friend him
- n kc da n n ka na tcī tcī bī la ka e ī tsānL ts'ōs be da xes L'ō gō  
they began to look. Stick on its top downy feathers having tied on
- 6 da lc ze de ye na da des ka na da 'a'e ī ga ge n e īL tsō ī tsān L-  
everywhere with they looked. Right hole all the fine  
it there feathers
- ts'ōsī 'a dji da dīl tcīna kwe na xa yī ye yō gō nī kwe nī na  
there pointed. "There your brother- is there," he said.  
in-law
- 8 dākū tc'ac yīnīn nīye na da n di t'āna kwe na xa ye yō gō nī  
Then Te'acyinī to the they put their "There our brother- is,"  
ground heads. in-law
- da nīna 'a cī da dlōL xa lies t'e na 'ai ī dn k'a n 'a qān tc'e-  
they said. From laugh came up, that one was That girl  
there burned. one
- 10 kīn n yīka n ke na da n dn ka na da te'c na da nīka na kwe  
for her they began to look. In vain they looked. There
- na da yīL tsa na yī tsān nl ts'ōsī i k'e' bīlīna tse na kwc gō nī  
they saw her. The fine feathers toward turned. "There she  
her is,"
- 12 nīna dākūga tc'ac tc'īn yal kī dn bee dī dal gas sī īL tc'īcī  
he said. Then Te'acte'īnyalkīdn knife wavy to different ways
- dīc dī n ye nl la na dākū da ga nc ī le na dza na dākū dīc dī  
four stood. Then that side he went around. Then four  
times
- 14 yīnes djac gō ye yīka ts'īn nl nīna tc'īkīn kōcī yītsīt'a cī  
when he made with he struck. Girl here the top of  
motions
- dail xa yīla na  
with he took her out.

<sup>1</sup> These are the gods of the four world quarters; Xaste'īn who talks, Xaste'īn white,  
Xaste'īn yellow, Xaste'īn variegated.

## 78. THE MEDICINE CEREMONY.

- sai xa t'e go n dī zī a gō dīl kū de gō dā kū t'a hī xa t'c gō  
Sand this way they there making it Then feathers this way  
put, smooth.
- 2 yīnān t'i gō ail ī ka dje bīt'a ītsa bīt'a nān t'i gō dīn de hī gō  
surrounding they Turkey its eagle its in a circle. People too  
it place. feathers, feathers
- ī Le nān t'i dā kū tcīc ī dles tsō dleē tcīc gō dī gō L'ee teīc<sup>1</sup>  
make a circle. Then paint yellow, white red this too L'eetcīc  
clay, ochre,
- 4 ka dn dīn gō dleē da L'i dījī gō a kū gō ail ī dā kū dī ī Le sīka gō  
pollen too, paint blue, so many they Here this one stand-  
make. side ing
- keL ts'ai be ī gō Le sīka gō ail ī a ga gō Le sīka dā kū  
dish with; here another standing they There one stands. Then  
make.
- 6 xa t'au da dai yīnīl nī k'a gō ī ī ja hī āl tsō da dai yīnīl  
this way they strew it. On earth animal small all they strew down.  
yīnān t'i gō āl tsō dō Le e dī gō ail ī dā kū yīnēl ī  
Standing all not any missing they Then they look  
around it make. at it.
- 8 hī da bī ke' da āl tsō bī te'īl nī k'a dī xa cī ai yīk'e gō kalī dā kū  
One after all they say. Now where those on it is then  
the other them sung
- āe hīkai īcī n da bīnL āl tsō yīk'a n dī bī ī galī yīga xa dī-  
there they "Here you sit." All on it they Rattle he when  
come. sit. shakes
- 10 ail gō dā kū dō ī da te'īdī nī hī xa te'ī te'a dī gō la ī ka da dīgī  
they Then not gently the sick they cry. These their twist.  
sing. hands
- dī da gō ke' n da da dī gī dā kū xa te'ī te'a gō nī yīzī da xa da-  
These their too they twist. Then they cry. Their nostrils run  
feet
- 12 hī dīl dā kū dī ī galī gō ke L'a cī n da gō la k'e cin gō gōL tsō  
down. Then this rattle the soles of their the palms of He embraces  
feet too their hands too. them.
- āde gōL tsō ī de da gō nīl t'c dā kū da xa tsin sī na djī dle dā kū  
They embrace on each side. Then well they Then  
him, become.
- 14 ī ze hī kū gō kel ts'ai be da te'it dlā ī de da te'īl dla  
medicine so much dish with they drink. On their he puts it  
dinde na djīl dle  
People they become.

<sup>1</sup> A black powder, probably pulverized hematite.

79. THE MEDICINE CEREMONY. (Second Description.)<sup>1</sup>

- īs'ān ne ka gō le na te'in dā kū'a kō ga 'au djin la na te'in  
 Ceremony he was they Then tipi they make they say.  
 2 dā kū'a kō ga hī 'au djin la gō gū k'e n djī'ai ī na kī din de  
 Then the tipi when they have picture they put. Two men  
 made  
 ye īn 'aj na te'in dā kū'a dī gū ī hī da lī ga da tc'is djai na  
 go in they say. Then these animals every kind they put.  
 4 dā kū ī ze ga ts'īn ts'ēna wa djin gō eac bīe dīl nō na tsim-  
 Then medi- he pounds. "Wa," he says. Grizzly growling he rolls  
 cine  
 maz na dā kū'a 'ai ī zān ne bee di yī n jū 'an na gō djī-  
 Then that ceremony he has supernatu- well he makes him  
 ral power for again.  
 6 dla na dā kō din de na ts'īz dlī na  
 Then man he becomes again.  
 dā kō te'as eī nī gō 'au djin la na ts'a na tī gō 'au djin la na  
 Then Te'aste'īnī he makes. Ts'anat'ī also he makes.  
 8 dī L'e gō das gō ka 'a yin la na te'e kē hī din de īl dīl das gō  
 Four nights danee for he makes. Women, men daneing to-  
 him  
 be gō jō a ga yin la na da wō dī da 'al gōl nī na nī da gōs'ā i  
 so they for them he makes. "Do not dis- he told them, "the world  
 like it continue it,"  
 10 da bī ga teī 'ai yā be dal das ha tī gō da dī L'e na be dal das-  
 while it That is when you want to just four nights you will  
 stands (?). why dance  
 de gōl nī na  
 he told them.  
 12 dze n da 'a da djīlī gōc k'an da 'a da djīlī na gō das e  
 Cherries they prepare. Yucca too they prepare. At the danee  
 gōc k'an da 'a da djīlī na ga gō 'a da djīlī na tsen da Le t'ān  
 yueca they prepare. Rabbit they prepare. ? bread  
 14 'a da djīlī na īs 'ai gō ka nī lī ye djī nīl na bī k'e gō 'a djīlī na  
 they make. Pail mush they put in. Full they make it.  
 ben djī'ai na da La'ai L'e be sī 'au bē īl kai na te'ac ī nī a da  
 They put it One night when it it is finished. The Te'aste'īnī  
 one side.  
 16 na ò le na bī dān na Lī teī ā bī tcañ gō 'ai bī lī k'a na Le t'āñ gō  
 peas their food. Dog its manure that their butter with bread

<sup>1</sup> Told by Juan Pesita.

ai dai yō nt dīL das na dā kō dai ya bīL gō jō na dī L'e dīL da se  
that they eat. Then they are satisfied. Four nights they  
dance.  
 2 da'āL tsō da dī L'e gō ya bīL gō jō na i xa t'au a da t'ō kes da  
All four nights they feel good. This way doing fiesta  
 a daiLī na eac be gō das c  
they make, grizzly dance.

## 80. THE ADOLESCENCE CEREMONY.

- 4 i t'a niL dā dī yī ya na dī kai tc'e kē dī yī gō yōL gai i s-  
Early in the supernat- to they Girl when super- Yōlgaiisdzan  
morning ural one her come. natural  
 dzan sī li' tsīL ke gō yī ka na da nī ka dā kū yīL na t'ac  
becomes. Young for him they look. Then with they two  
man too him come.
- 6 xas kī dī gō 'ai gō yīL na t'ac dā kū dal tc'ine dī i s tsan dja  
Old man too he too with they two Then from various women  
him come. places
- n da hī kai ke da dit dī ye yī ka n da binL xa t'au da L'ōc i  
come. Those who pray for them they sit, this way outside.
- 8 na da iL t'ō gō ye i ke da dī dī i s dzan na dlee i<sup>1</sup> qn de na sin dī i  
When they with they pray. "Woman painted new you will be-  
smoke it white come."  
 gō jō na ea de ka dn dī na da i des a ye na ca de dā kū tsīL ke hī gō  
I shall live fortu- Pollen strewed with I shall Then "Young man  
nately. it live."
- 10 kū ba te'i s tēne 'an de na sin dī i sai it sī de de sa ba hī cal de L'ee-  
Kūbate'i steine new you become. I will be well. I will live to be L'ee-  
old.
- te'i da i des a ye da kwe sa ba hī cal de ka dn dī eī ke ba na-  
te'i strewed with there I will live to be Pollen my feet will be  
it old.
- 12 gō dī dle de xa t'e gō teō ōe L'a eī sī ke xa t'au īne dī yōL gai-  
on them." This way back of the fire they two This this Yōlgai-  
sit. way side  
 is dzan sit dau īne dī kū ba te'i s tēne sit da dā kū dī be  
isdzan sits. This side Kūbate'i steine sits. Then this with
- 14 xae dī le hī kwe sī qī īne dī dā kū yī te'i na hī lc L'ec te'i  
they are here he places, this Then toward he strews L'ecteie,  
dressed side. them

<sup>1</sup> Another name for yōlgaiisdzan.

- |    |   |
|----|---|
|    | ka dn dī ke īs Le c' yō la tsin ne dja L'ōL t'a dles tsō<br>pollen. Mocca- leg- shirt, beads, braelets, earrings, feathers, yellow<br>sins, gings, paint.   |
| 2  | kū ba te'is tei ne gō bī ke bis Le bī e' bī t'a bī k'a n dō i gō<br>Kūbate'isteine too his moeca- his leg- his shirt his his pantherskin<br>sins, gings feathers arrows too<br>dlee gō dā kū dī yōL gai is dza ne ke yī ye yī dīL es n L'i dzī<br>white paint Then this YōLgaiisdzan moeca- in he puts Tough<br>too. sins them on.              |
| 4  | ke hī yī ye yī dīL is n L'i dzī is Le hī yī ye yī dīL is n L'i dzī<br>moeca- in them he puts Tough leggings in them he puts Tough<br>sins on.<br>e' hī yī ye yīL ke n L'i dzī yō i ye yī yīL bai n L'i dzī t'a hī<br>shirt in it he puts Hard beads with he puts Tough feathers<br>on.  |
| 6  | yī tsī t'a ya yē yī L'ō na L'i dzī i ba nī hī ye dai dīL tee dā kū di<br>crown of for heties Tough buckskin he puts around Then this<br>her head her on.<br>dles tsō hī yī nī ya yī tsō dā kū kū ba te'is tei nī n L'i dzī<br>yellow paint her face he yellows. Then Kūbate'isteine tough   |
| 8  | ke hī yī ye yī dīL is n L'i dzī is Le hī yī ye yī dīL is n L'i dzī<br>moeca- in he puts on. Tough leggings in them he puts Tough<br>sins them on.<br>e' hī yī ye yīL ke n L'i dzī yō i ye yī yīL bai n L'i dzī t'a hī<br>shirt in it he puts Hard beads with he puts on. Tough feathers<br>on.  |
| 10 | yī tsī t'a ya ye yī L'ō dā kū n dō i hī bī kā ga ya xail t'i dā kū<br>crown of for he ties Then pantherskin across his he puts. Then<br>his head him on. (quiver) breast<br>dlce hī yī nī ye yai dlce dā kū ea xa 'ai hī yīte'i ye yīL k'e kai<br>white his face with he Then the sunrise toward it with they go<br>paint it whitens. them out. |
| 12 | ka dn dī hī ya īnL gō L'ec teic gō ya īnL gō ca xa 'al gō ea hī<br>Pollen holding L'eeteie too holding as sun rises the sun<br>yī tc'i' nai i le dā kū kwe n ke yin nīL da ī de da 'a xa ne da na-<br>toward he strews Then there he begins to This side elose farther<br>it it. strew it.  |
| 14 | yō gō dc gō nañ ka na yī nīL da na yō gō de gō nañ ka na yī nīL<br>east in a curve he Farther east in a curve he<br>strews it. strews it.<br>da na yō gō de gō nañ ka na yī nīL dā kū Le' īs dzan dja da ī ei<br>Farther east in a curve he Then one woman here<br>strews it.   |

- |    |                              |                                   |   |                           |                               |  |
|----|------------------------------|-----------------------------------|---|---------------------------|-------------------------------|--|
| 2  | sī zī<br>stands.             | k'a dī<br>"Now,"                  | gōL nī<br>he says,                                    | da yī<br>"run(?)".        | da gōs teī ne cī<br>This side | nañ ka LīL dīL<br>in a eurve they run<br>side by side. |
| 3  | xa t'au<br>This way          | īl ke'<br>one behind              | ī La xa t'ac gō<br>they two run.                      | dā kū<br>Then             | īs dza na<br>woman            | dec cī hī<br>standing                                  |
| 4  | īc dīL nī<br>whistles        | da na yō gō de gō<br>Farther east | nañ ka īL La xa na he t'ac<br>in a curve they two run | bī za<br>Her mouth        | bī za<br>Her mouth            | na īc dīL nī<br>she whistles                           |
| 5  | na īc dīL nī<br>she whistles | da na yō gō de gō<br>Farther east | nañ xa la na xe t'ac<br>in a eurve they two           | bī za<br>Her mouth        | na īc dīL nī<br>she whistles  | na īc dīL nī<br>she whistles                           |
| 6  | ye na kai<br>they come       | dā kū<br>Then                     | kū gō<br>so mueh                                      | na dā<br>eorn             | sī 'ā<br>lies                 | dā kū<br>Then  |
| 7  | ye na kai<br>they come       | L'ō cī<br>outside                 | īs tsan dja<br>women                                  | L'ō cī<br>outside         | īs tsan dja<br>women          | ye na kai<br>they come                                 |
| 8  | da xe n ka<br>are sitting.   | ī de<br>Spoon                     | n tsa kū hī<br>so large                               | na dā hī<br>corn          | ye<br>with                    | yī ka ī nī<br>among them                               |
| 9  | 'āL tsō<br>All among         | 'āL tsō<br>All among              | 'āL tsō<br>All among                                  | 'āL tsō<br>All among      | 'āL tsō<br>All among          | 'āL tsō<br>All among                                   |
| 10 | yī nī<br>them she            | dā kū<br>Then                     | 'āL tsō<br>he   | 'āL tsō<br>Kūbate'isteīne | 'āL tsō<br>there              | 'āL tsō<br>he runs.                                    |
| 11 | 'āL tsō<br>he runs.          | 'āL tsō<br>he runs.               | 'āL tsō<br>he runs.                                   | 'āL tsō<br>he runs.       | 'āL tsō<br>he runs.           | 'āL tsō<br>he runs.                                    |
| 12 | da ai k'e<br>same way        | 'āL tsō<br>it is.                 | da ai k'e<br>There                                    | 'āL tsō<br>he puts it     | 'āL tsō<br>He goes out        | 'āL tsō<br>There he runs                               |
| 13 | 'āL tsō<br>he runs.          | 'āL tsō<br>From there             | 'āL tsō<br>same way                                   | 'āL tsō<br>it is.         | 'āL tsō<br>He goes out        | 'āL tsō<br>There he runs                               |
| 14 | 'āL tsō<br>he runs.          | 'āL tsō<br>From there             | 'āL tsō<br>same way                                   | 'āL tsō<br>it is.         | 'āL tsō<br>He goes out        | 'āL tsō<br>There he runs                               |

- Lī jō hī tsī yal tsōl bī ka nac dīl nī dī k'c gō cī lī de dī k'c gō  
Horse you will lasso. On him you put 'This way my horse This way  
good your hand. will be.
- 2 Lī k'a de Lī cī dō ya de bī tsī dōn dīn dc de na ye' da 'āL tsō  
he will be Horses will like me. His flesh will not be poor. Property all  
fat.
- cī dō ya de bī tc'īl nī 'a xa t'au ye kc da dī dlī ye dā kū  
will like me," he said. This way with he prays. Then
- 4 ca ī 'ai gō dī ī s dzan dja hī dān 'a dail ī dā kū xas kī yī hī ea ī-  
evening these women food prepare. Then old man evening  
'ai gō 'an na na dai dā kū na īl t'ō gō ī ke dī dlī yī din de gō  
there he comes Then when he smokes he prays. Men too  
again.
- 6 ye da kai na da īl t'ō gō ī ke da dī dlī ye xa dī ya n zī yī ka  
come in. When they smoke they pray. What they need for that  
ī ke da dī dlī ye dā kū xa gō kal gō kal L'e ī 'a gō 'ais ī  
they pray. Then he begins to sing. Singing night middle he makes.
- 8 ī s dza na lec ī hī dī dlō kū ba te'īc tei nī gō dī dlō teō ōnc L'a dī  
Isdzanaleeihī dances. Kūbatc'isteine too dances. Back of the fire  
īl ga na hī 'ac gō dā kū da i dā' ī na da kai īl nī djī ī 'ai gō  
side by they two stand. Then they eat. They go home. Middle it is  
side when
- 10 na da kai da ī dā' ī na da kai ca ī 'ai gō Lā gō na da kai xas kī-  
they come They eat. They go Evening many come. Old man  
back. home.
- yī gō 'an gō na na dai 'a gō na īl t'ō ye ī ke dī dlī ye 'a gai  
too he too comes again. Then he smokes with it he prays. Those
- 12 din de hī gō na da īl t'ō gō ī ke da dī dlī dā kū xas kī yī hī  
men too when they smoke they pray. Then the old man  
xa na gō kal L'e ī 'a gō 'a na yī sī dā kū na da ī dī ī na da kai  
begins to sing Night middle he stops. Then they eat. They go  
again. home.
- 14 yīl kai gō īl nī djī ī 'ai gō na da hī kai Lā gō da ī yā ī na da kai  
Next day middle when they come Many they eat. They go  
it again. home.
- ca ī 'ai gō ī na da hī kai xas kī yī hī gō na na dai ye gō da hī la ne  
Evening they come again. Old man too comes again. Inside are many.
- 16 L'ō ye gō hī lā dā kū xas kī yī hī na īl t'ō ye ke dī dlī ye gō  
Outside too are Then the old man smokes with he prays.  
many. it
- a gai din de hī gō na da īl t'ō ye ke da dī dlī ye gō xas kī yī n  
Those men too they smoke, with it they pray. Old man

## S1. OBSERVANCE IN BUTCHERING BUFFALO.

- 14      bī ga nī hī      bīc dle hī      k'is sī dil t'as      dee na ne      bī ga ne hī  
 Its shoulder      its skin      he cuts.      On right side      its shoulder  
 yī ya e      bī ga nc hī      k'e ts'i t'as      kū dau      bī tsī ī      Lī tsō ye gō      i t'e  
 under it      its shoulder      he cuts off.      so large      its meat.      Yellow      like

- da bī k'a da sīl sōs yac dīl gīc dā kū ca xa 'ai ye ī tc'īl nī 'ai  
on it it lies he cuts off. Then to the east he throws it. That
- 2 dō bīl na tc'i ye ī e bī dō dī e 'ai gō bī tsī ī 'ai gō xa tc'īl dīl  
they don't carry Here its biceps that too its flesh that too they cut off  
with them.
- da 'al ts'a ne 'ai gō dō bīl na tc'i ye da 'ai na 'a cī 'aL tsō dō xa-  
both sides. That too they don't carry That only. The all is not  
with them. remainder taboo.
- 4 'a sī 'a xa t'c gō 'a da tc'īl ī da da kū  
That way they did. All.
- Lī beL na djī de hī gō Lī yeLī dō bec dīl nī da Lī bī ke Lī hī gō  
Horse they transport it saddle they don't throw Horse its blanket  
with about. too
- 6 dō bec dī 'a da bī l'ō Lī gō dō bec dī nīl da Lī za xa 'ai hī gō  
they don't throw Its rope too they don't throw Bridle too  
around.
- dō bcc dī nīl da bec dī nīl gō ga Lī i gōL na dī Līj 'ai gō 'a xa t'e gō  
they don't throw If they throw it the would fall That that way  
about. horse with it. too
- 8 bī 'a t'e da da kū  
its custom. All.

## 82. CEREMONY FOR BUFFALO.

- 'ai 'ā ye dī yī hī 'ai 'ī ya ne bī tea ne hī ba na djī 'ai dā kū  
There the medicine- that buffalo its manure to they Then  
man him bring.
- 10 gō dīl kō dā kū dīn de da yō kī dā kū n da hī kai dā kū gai-  
he makes Then people they invite. Then they gather. Then he ar-  
it level. ranges it.
- yai dī tsī ka dn dī L'ec teīc bī tc'i na da xa le bī tc'i ī ke da-  
Pollen L'ecteīc to it they strew to it when they
- 12 da dlī ye gō dā kū ye xa gō kal dīnc dī n di 'ai gō dā kū da'a djī  
pray. Then with he sings. Four he stops Then there  
times singing.
- 'ī ya ne dīx nī dā kū 'ai 'ī ya ne bī tea ne hī xa t'i ne na xīc na  
buffalo bellow. Then that buffalo its manure this way moves.
- 14 ge dlīc tcīc na bī ts'ā hī des 'a dā kū dīn de hī da 'aL tsō da bīL 'a-  
Just the L'ecteīc from it shakes. Then the people all believe.
- nī ī ke da dī dlī ye da kū cī 'ī ya ne a xa ne de da 'a cī ka na dn-  
Then they pray, "Right buffalo will be near. Here among  
here them we camp.

zel da 'a cī ts'a gō da sīL dā kū na ke ya ye bīL na da dn zel  
 Here will be plenty Then our country with it we will move  
 to eat."  
 2 nī 'a xa t'e gō ī ya ne 'et dī gō 'a xa dail ī de da 'a cī yīL  
 he says. This way buffalo when they will do. From with it  
 are none there  
 n ke na da se bī ke ya ye 'a xa t'au 'a da t'i  
 they move back to their country. This way they do.

## 83. PRAYER FOR BUFFALO.

4 ī ya ne 'a xa ne da na dī ye he la ī ya ne 'a xa ne dc ī ya nc  
 "Buffalo will be near for smoke I Buffalo will be near. Buffalo  
 you make.  
 Lā de da kū dc eī da xe n kā de da'a cī ka na dn zel da'a na da-  
 will be Close by they will move From we will camp Here we will  
 many. about. here among them. kill them.  
 6 dn tsīL ts'a gō da sīL da dō 'an da eī ka na dn zcl da 'a eī bīL  
 There will be Not far we will camp From with it  
 much meat. among them. there  
 na da dn zel na ke ya ye da nī  
 we will move home to our country," they say.

## 84. NOTE ON KILLING EAGLES.

8 dō be gō ts'in sī gō dō na ts'i zī gō dīL djōL ī e gō ga nc hī  
 If one does n't know he does n't He becomes sick. Here his arms  
 touch.  
 na n baL gō 'aiL ī gō dja dī gō na n baL gō 'aiL ī dā kū dō na-  
 bend up it makes. His legs too bend up it makes. Then he can't  
 10 te'i ga gō 'a gōL ī gō ts i nī hī n dī gai gō 'a gōL ī 'a xa t'au  
 walk it makes. His bones ache it makes. That way.

## 85. CEREMONY FOR AN INFANT.

kī n te'i kai ka dn dī nī bī te'i na djī le L'ee teīc hī gō  
 Water he puts down. Pollen toward it he strews, L'ectcīe that  
 too.  
 12 dā kū īL teī nī bī tsī t'a ka dn dīn ba da tc'it teīc L'ec teīc hī gō  
 Then baby its crown pollen he puts on, L'ectcīe too.

- dā kū kū hī bī ke' bail bac dī te'i bī la ī gō dā kū be na tcīl de  
Then water its feet he puts on, its hands Then he bathes it.  
too.
- 2 da le ze dī be na tc'iL de dā kū bī nī ī gō ba te'it tcīc L'ōL  
All over he bathes. Then its face too he paints red. String  
be nas L'ō hī gō 'ai gō ba tc'i tcīc dā kū bī lī hī bī ye ye  
with tied too that too he paints red. Then its blanket in
- 4 n tc'iL ke L'ōL ī be tc'i L'ō 'a xa t'au 'a dail ī  
he places it. String with he ties it. This way they do.

## 86. AVOIDANCE OF THE MOTHER-IN-LAW.

- dīnī dīnī nīl t'ā ī ī dīl yī dī es clī dā kū īs dza nī ba yan hn-  
The man deer raiser who floated down then woman was afraid
- 6 dzin na 'ai bī ke ke ye dī ī la ya da sīze īxa t'au 'a gō dza na  
of him. That their practise this they are afraid This way they do.  
of each other.
- dā kō tc'e kī ī ba dā nī gōs lī ī ya yan dzīna ye nel dzīna dīnī ī-  
Then the woman her son- he be- she is afraid of She is afraid Man too  
in-law comes him. of him.
- 8 gō ba dā nī ye nel dzīna dō 'a xa nau na ga na bī ye hī n gō  
mother-in- he is afraid of. Not close he goes. His brother-in-  
law law
- be hō dza sī lī na be ye ī ya bīl gō jo na 'ai yā da dā kwe n jō  
he talks to it hap- His brother- he feels good That is that way good  
pens. in-law about it. why
- 10 gōL nī na  
he says.

## 87. THE BURIAL OF THE DEAD.

- 'ai ī la dā gō k'e ga da tsai gō dā kū ke ye bīs dīl īs ī Len da  
That old their when anyone then moc- they put on, leggings  
times people died, casins too,
- 12 na ye' bī k'e Lā gō da tsai gō 'āl tsō na ye hī n dai yī ī dal te'i ī  
goods. His many when he all property they bring from differ-  
folks dies ent placees.
- bī e' bīs le bī lī 'ai da n jō hī 'āl tsō ye xai dīl ī Lā gō ī La-  
His his leg- his these very good all with they Many come  
shirt, gings blanket, it dress it. together.
- 14 da le dā kū da hī te'a' dā kū yī nī ī n jō gō ya dai tcīc dā kū  
Then they ery. Then his face well they paint red. Then

bī lī n jō hī na ye hī bī ye ye hinl dje gō yī ye ye n yīl ke dā kū  
 his good the property inside when they in they lay Then  
 blanket place it.

2 yīl ye īl'ō lī yīk'e da yīl ke lī yīl n ke yīlōs na dīl t'e  
 with they Horse on it they put Horse with they two of them.  
 wrap it. it. lead,

bīk'e Lā gō k'a ka īl t'e yīl n ke kai n jō gō lī ye ye ya gō te'i  
 His many three of with they go. Well in ground they dig.  
 folks them

4 dākwe n yīl ke teite yīk'a nai cōc dākū tse hī n jō nau yīk'e  
 There they put Lumber on it they put. Then stones well on it  
 it.

yīnīl dākū yīts'ā na dīkai gō līl da dākwe yīyīl xe bī tsīl  
 they Then from it when they horse there they kill. Its  
 place. go head

6 dī dai yīl gee bīk'e hī 'āl tsō bī tsīl dai yīl gīe 'a xa t'e gō  
 they cut off. His folks all their hair they cut off. This way  
 'a da t'i  
 they do.

## TRANSLATIONS.

1. THE EMERGENCE.<sup>1</sup>

In the beginning, the people were coming up. He<sup>2</sup> made a mountain that continued to increase in height. Then he caused reeds to stand vertically in the center. The people were gathered about the mountain, watching. When the reeds were approaching the sky, four girls went up the mountain and twisted them. They went down and left them in this condition. The people tried in vain to make the reeds grow. "Go up and see what has happened to them," he told someone. This person, on ascending the mountain, found the reeds were twisted and that those who had done it had gone down. The messenger, when he came down, said, "The reeds are twisted."

Then four ladders were made and placed in position:<sup>3</sup> one black, one blue, one yellow, and one variegated. Then whirlwind went to the world above and looked. When he came back he reported that there was much water there.<sup>4</sup>

After a time, the one in charge, told Beaver to go and see how conditions were. When Beaver got to the upper world, he found the water receding and commenced piling dirt in front of it to retain it. When Beaver did not

<sup>1</sup> This account is much abbreviated, Mooney's version speaks of four mountains of the four colors; and explains that the girls were picking berries and flowers and that their mere presence caused the mountains to stop growing. He mentions, Polecat, Crow (Raven), in addition to Beaver and Badger as messengers sent. In each case peculiar markings resulted. Mooney, (a). p. 197.

Russell tells that the mountains grew during four nights; that the girls who caused them to stop growing became rabbits; that Badger and Turkey were the messengers; that the whirlwind dried up the water; and that one old woman remained behind from choice. Russell, (a), p. 254.

Compare also, Matthews, pp. 63-76; Franciscan Fathers, pp. 351-2.

<sup>2</sup> The person who did this was Xastc'inilgaiyin, White god of the east, assisted by Xastc'inyalkidn, Talking god of the south, Xastc'infitsoyin, Yellow god of the west, and Xastc'inidlöyin, Laughing god of the north. This was the order in which they were mentioned. It is usual to associate Xastc'inyalkidn with the east. Cf. p. 265.

<sup>3</sup> It was explained that two of the ladders were made of elkhorns with four horns on each side for rails and separate horns for the rounds. The other two ladders were of buffalo horn.

The continual reoccurrence of the number four, the objects or incidents being usually associated with the cardinal points and their appropriate colors is characteristic of the myths and ceremonies of the southern Athapascans.

<sup>4</sup> Black Whirlwind caused the water to dry up.

return, Badger was told to go after him and see what had happened. He found Beaver building a dam in front of the water. "When the people come up and the children are dying of thirst, they will drink this," said Beaver in explanation of his conduct. Badger went into the mud (producing certain markings). The two went down and reported that the land was already exposed.

The people prepared to ascend. The black ladder was placed in position and the people went up by means of it until it was worn out. The blue ladder was next put in place. When it was worn out the yellow ladder was put up. By the time it was worn out nearly all the people had gone up. Last of all, the variegated ladder was placed in position. When the last of the people had gone up it, too, was worn out. There remained behind a feeble old woman and an old man. The people went away and left them sitting there. "Take us out," one of them called after them. The people stopped and looked back at the couple but did not take them out. Then one of them said, "You will come back here to me."<sup>1</sup>

Then the people moved away towards the east along four parallel trails under four chiefs. Those who went by the first road had fighting. Those going along the second road were fortunate and came back without having had a fight. The people who had gone by the third road, having had a fight, returned. The fourth man came back without having had any trouble. The leadership of the chief of the first band was unfortunate, that of the second band fortunate, that of the third band unfortunate, and that of the fourth band fortunate. They moved back to their own country near Taos.

## 2. THE FIRST WAR.

Raven divined to see whether people would die. First, he threw in the stick over which the skins are stretched in dressing. When this came to the top of the water he tried again by throwing the stone muller. It did not come to the surface and the people began to die.<sup>2</sup>

The people moved away in four directions but they could not sleep.

<sup>1</sup> These two are the rulers of the world of the dead which the ghosts reached through the place of emergence. They pass down easily but cannot return because the ladders are worn out. This place is said to be situated somewhere many miles north of Taos and is reached by four trails. Compare, Russell, (a), p. 255.

The Navajo tell of the death of a hermaphrodite twin afterward seen sitting in the lower world who became the ruler of the ghosts. Matthews, p. 77 and note 50.

<sup>2</sup> Russell has this incident as a variant, (a), p. 258. The Navajo account has Coyote instead of Raven as the diviner. Matthews, p. 77. Compare also, Wissler and Duvall, p. 20; Dorsey and Kroeber, p. 17.

The old couple of the lower world to whom they came back gave them four liee, two of which were placed in their hair, and two in their clothes. When they lay down they were all very sleepy. It was the biting of the liee that made them sleep.<sup>1</sup>

Some of the people occupied the country near the head of the Arkansas River; others, were living along the Sangro de Cristo Range; and the remainder on the west side of the Rio Grande. There were two chiefs of those on the east side of the river named, Indayedittsitdn, and Indakadigaln. The first named chief made a corral and gave a feast to whieh he invited all the people. Indakadigaln, alone, of all the people, refused to attend. After being repeatedly called by name, he finally came, holding an arrow in place on his strecthed bow, saying, "Why did you call my name?" "I did not call it for any particular purpose," the other replied. "I thought you called it for some reason," said the first, from whom the people were going away, beeause he was making motions as if to shoot. He shot an arrow to the feathers through Indayedittsitdn's arm and then went home.

The wounded chief sent word to the one who had shot him asking him to eome quiekly and take the arrow out. When he refused, he sent to him again, saying, "Hurry, come and take the arrow out." Neither this, nor a third message to the same effet, had any result. The fourth time he instructed the messenger to say, "Do not be afraid, eome to me, and bring some medieine." Then Indakadigaln quickly took up his medieine bag, looked inside, and selected the required herb. When he eame to the wounded man he found the arm badly swollen. "My grandchild, I did not intend to shoot you." He then cut into the outside of the arm, took out the arrow, and applied the medicine. "The swelling will be gone in four days," he told him. He was well in four days and beeame the grandson of the ehief who had shot him.

Having moved the camp to the east side of the river, Indakadigaln, brought together five hundred men and started away to fight with the enemy. He took along ten horses for his own use in battle. When they came to the enemy and were surrounded by them, the ehief said, "Wait until to-morrow and you will have some fun. Keep away from me." The next morning, the chief said, "Now, we are ready." There were many arrows ready for his use. He selected four men, who, remaining out of the battle, should carry home the report of the outcome.

"Who is ehief?" asked one of the enemy. "I am the only chief," replied Indakadigaln. "Who is your ehief?" he asked of the enemy.

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<sup>1</sup> Russell, (a), p. 255.

There were four chiefs of the enemy. Indakadigaldn rode his horse toward the enemy and commenced the fighting. A number of men were killed on both sides. When the chief's horse was killed under him, he jumped on another and continued fighting. He continued to do this as his people decreased in numbers until five horses had been killed under him. When he had mounted the sixth horse and his people had all been killed the enemy pulled him to the ground and killed him with a knife.

The four men who had been selected for the purpose went back to their country and reported, "Our people are all dead." When Indayedittsidn had received the message he cut off his hair saying, "My grandson has been killed, I will mourn for him properly."

### 3. THE CULTURE HEROES AND OWL.<sup>1</sup>

Kubate'isteine and Naiyenesgani were companions. When they came to visit their grandmother, Yolgaiisdzan,<sup>2</sup> they said to her, "Make us something to play with." "Go and see your father," she replied. When they came near the house of the sun, children put their heads out of the door and looked at them. When their mother was told who was coming, she said to her husband, "You always claim that you do nothing wrong and here are your children, coming to see you." "Come in and sit back of the fire," they were told when they arrived. "Why did you come to see me?" asked the sun. "We want something to play with," they replied. He made the hoop and pole game and some arrows for them. "You must not roll the hoop toward the north," he told them.

They went about playing with the hoop and poles. After some time, they rolled it to the north. Although they threw the poles after the hoop it rolled straight on, without falling, into the house of Owl and fell back of the fire. When Owl saw the two boys standing there, he said, "What sort of people have come to see me? Hurry up and put them in the pot to cook." Kubate'isteine said, "I am stronger than he." Owl's wife

<sup>1</sup> Mooney, (a), p. 201; compare also, Lowie, (a), p. 281.

<sup>2</sup> There are many varying versions as to the origin of these gods or culture heroes among the several Apache tribes and the Navajo. Some insist that there is but one person with two names. Those who hold that there are two persons say that water is the father of Kubate'isteine and that the sun is the father of Naiyenesgani. It is sometimes said that Isdzanadlehe is the mother of both. Others say that their mothers are sisters, or mother and daughter. In nearly all cases, regardless of the relationship assumed, they both address the woman as grandmother.

These culture heroes in the details of their names, birth, and exploits, are Southwestern. In only a few particulars are they clearly connected with the twin brothers of northern mythology (Lowie, (a), pp. 280-7; Wissler and Duvall, pp. 40-53.) Dr. Lowie has fully discussed the distribution of this and related myths, (b), pp. 97-148.

chopped them up, put them in a pot, poured water over them, and put them by the fire to boil. Although the water was boiling, they stood in the bottom of the pot, telling stories to each other. "Well, take them up for me," said Owl, "I want something to eat." His wife poked a stick into the pot and one of the boys jumped out to one side. She put the stick in again and the other one jumped out. Owl looked at them and said, "You are something bad, you are using supernatural power so that you may not die."

The boys were still standing there. "Hurry, put them in the ashes to roast for me," Owl said. Naiyenesgani said, "I am stronger than he." Then she separated the ashes, put them in the middle of the fire, and arranged the fire on top of them. They sat there in the middle of the fire telling stories.<sup>1</sup>

"Hurry now, I want to eat," he said, "take them out for me." When she poked in the ashes for them, one of them jumped out. Then she poked again and the other jumped out. "Why did you come here practising magic?" Owl said, "Give them the hoop and pole," he told someone. They were given to them. "Go right around the hill here," Owl said. The two boys started off and came again to their father. "I told you not to roll it in that direction," he said to them. They went back to their grandmother. "See here, our father made us something nice to play with," they said. They went around playing with it until sunset.

#### 4. THE KILLING OF THE MONSTERS.

Naiyenesgani came where Elk had been killing people. He could not get near it although he tried to approach it from every side. Then another person came to him to be his partner. "My companion," he said, "I will gnaw off the hair on his breast for you." Having done this he returned, saying, "Now go to him."

Naiyenesgani went to him, made motions four times, and then shot him. He hid in one of the holes that his partner had made. The elk broke out the uppermost hole. Naiyenesgani went into the next hole. The elk broke that out also. He then went into another which Elk also broke out. He went into the bottom tunnel; just as Elk broke this out he fell down dead. The partner then came up to him and said, "The breast will be mine." Naiyenesgani skinned it and took the hide. He also chopped off

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<sup>1</sup> The Kiowa-Apache, who have this myth, explain that one being, the son of the water was able to protect himself in the pot, and the other could not be hurt by fire. The Kiowa-Apache names are different.

one of the horns. He filled two of the blood vessels with blood and spread out the hide in the sun until it was dry.<sup>1</sup>

He started away toward the eagle.<sup>2</sup> When he came to him he wrapped the elk hide about himself and went out into an open place. The eagle, when he swooped down, attempted to drive his talons into him but could not penetrate the hide. He flew up without getting hold of him. He came to him again but failed to get his talons in. He flew up again. He came back and having failed, flew away again. Then he came back and drove in his talons. He flew away to his home with the man. He brought him to his young. When they bent their heads down over him he said, "Sst." "Father, when we put our heads down to it, it says 'sst,'" one of them said. "Do not mind it; go ahead and eat. It is the air coming out of the wound that makes that noise." Then the blood flowed through the opening. The old eagle flew away.

Naiyenesgani came up to them holding the horn in his hand. "When your father comes home, on what rock does he sit?" he asked. "He sits on yonder point of rock," one of them told him. Naiyenesgani sat there with eagle's children until the father came again bringing with him a pretty dead girl which he threw down. Making motions four times, Naiyenesgani struck him and he fell into the canyon. He heard him burst as he struck. "When your mother comes back, where does she sit?" he asked. "She sits here," one of them said. The mother came back. Naiyenesgani making motions four times, struck her, throwing her into the canyon. Then he said to the young eagles, "You will be just as large as you are now. People will like your feathers." "Those who take them will have their muscles draw up." "You shall not talk," he said. Then they ceased talking.

In the distance, his grandmother (bat) was coming into the open from the timber. She walked along carrying a basket. Then he shouted to her, "Grandmother, take me down," but she did not hear. He shouted to her again and then she heard. Then his grandmother came near him. "I shouted to you, 'take me down, grandmother,'" he said. "Come up to me and take me down," he told her. Then she climbed up to him, carrying her basket. "Grandmother, this carrying rope on your basket is very small." "Why, grandson, I carry very heavy things with this. Fill it with stones and see if it breaks." When he had filled it she jumped with it. Then she took the stones out again and he got in. "Shut your

<sup>1</sup> Mooney gives this incident with greater detail, (a), p. 204. The one who assisted was Gopher, who made four tunnels one above the other in which Naiyenesgani hid in succession. In Russell's version Lizard plays a part, (a), p. 256.

The Navajo call the monster Teelget, Matthews, l. c., p. 117.

<sup>2</sup> Mooney's account is similar, (a), pp. 205-8, as is also that of Russell, (a), pp. 257-8. The Navajo also have this story, Matthews, pp. 119-121.

eyes, grandson." She started to go down with him. "Do not open your eyes, grandson," she cautioned him, "the rock is sheer. We are falling, grandson, do not open your eyes. We are down." When they were at the foot of the cliff, Naiyenesgani said, "Grandmother, I have killed something, let us go to it." When they came there he said, "Now, grandmother, I will give you some good property. Put down your basket here." He then filled it with feathers. "Now, you may carry it away but do not go along the hillside, go along the top of the hills," he told her. She carried it away along the hillside, and the birds came and took away the feathers. She came back to him and he filled her basket again. "Do not carry the basket on the hillside," he told her. Again, she carried it along the side of the hill and the birds came and took away all the feathers. She came back to him again and he filled the basket for her. "'Do not carry it along the sloping places,' I told you," he said. Then they took the feathers away from her. When she came back to him this time he said, "You do not want to possess this good property which I have been giving you. For that reason your feathers will be poor. You will live in the clefts of the rocks and will use bark for your house. Your garments will be poor. You do not want things that are good. You will not have a shirt."

He went again where there was something bad. When he came among the people there they said to him, "If you have supernatural power, take out our people from the marsh where they have sunk."<sup>1</sup> "Very well," he said, "I will take them out for you." When he came to the place he stood first at the east, then at the south, then at the west, and finally at the north. Then the water disappeared of itself and he went to the entrance and went in. "I have come for the people you have taken away," he said, "bring them to me. Do not bring me just one." "There are no people," replied the monster. "Just bring them to me, do not talk." Then he brought them to him. "Just one sits there," he said. "I did not come for one," he told him. Then he sent one out to him. "Are there many people where you are staying?" he asked. "There are many people there," he said. "Bring them all out," Naiyenesgani called. The people all began to crowd outside. Then they went up to the surface of the ground. "You may just stay in the marsh," he said to the monster. When all the people had come out he spoke to him (the monster), "You must not do it any time. Just soft mud does not talk. It must not speak words." Then he went out away from him and came where the people were.

"Four of you take charge of your people," he said. "Do not go close in among the houses." Then four of them came there. "Now pick out

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<sup>1</sup> Mooney has a similar account, (a), p. 203. The other Apache and the Navajo seem not to have such a monster.

your own people and go home with them," he told them. "Now you pick your people," he said to another. Then that one picked out his people. Then he went to another place, "You pick out your people," he told the third." That one selected his relatives. Then he called to another in the same manner and he picked out his folks. Then they were all satisfied.

Naiyenesgani was sitting there. "I just speak to you," he said, "select for me four pretty girls. I wish to go with them." Then he went away with them toward the west. At Kagodjae he left one; at Tsosbai, another; and at Beedelkai, the third. With the other one he went to the west where they remain forever.

### 5. NAIYENESGANI RESCUES THE TAOS INDIANS.

Naiyenesgani went among the Pueblo Indians. While there he stole and concealed their corn. When they came to him, they said, "Apache go outside." Naiyenesgani made a motion over the corn with his hand, and it became snakes. Then they were friendly to him. He put his hand over the place again and there were piles of corn as before. Again, they said, "Apache go outside." He made passes before the piles of corn and they turned into snakes which moved about. Again, they became friendly with him. He moved his hand over the place and the corn lay in rows again. "Go outside Apache," they said again. He moved his hand over the corn. The rows changed into snakes having wings. "Shut the door," he said. They commenced throwing the corn away. They shut the door. They came to Naiyenesgani who passed his hands over the place again and the corn lay in rows.

"You certainly are a medicineman," they said. "Over here is a sinking place where our people have been taken into the ground away from us."

"Very well," said Naiyenesgani, and began taking off his clothes. He took off his moccasins, his leggings, his shirt, and his hat and said to them, "Cover them all with turquoise for me." They put down a few pieces for him. "Cover them entirely," he said, speaking as a chief. Then they covered a little more of his clothing. He spoke again saying, "Cover them completely." Then they completely covered his clothing and gave the turquoise to him. His moccasins, leggings, hat, shirt, and all were completely covered, as he had asked of them.

He then went to the sinking place. He made a black hoop, a blue one, a yellow one, and one of mixed colors. He came to the place where there was much water standing. In this lake there lived a monster which sucked in the Pueblo people. Standing at the east, he made four motions with

the black hoop, and then threw it in. The water opened out at the center of the lake. He then stood at the south and making motions four times threw in the blue hoop. The water receded from the center. He stood at the west, made motions four times with the yellow hoop, and threw it in. The water moved still further from the center. Finally, he stood at the north with the hoop of mixed colors. He made motions four times and threw it in. The water came together and vanished.

In the center of the place where the water had stood, the top of a ladder was sticking up. When Naiyenesgani started to go there a crane which was on guard was about to give warning. He gave him a red stone for a present and the crane did not make a noise. When Naiyenesgani came near him, YelagōLtsōde, the monster, held him by the sole of his foot. He kicked and the monster fell. When he went in, he saw an old man and an old woman lying there, human beings. "I have come to visit you. I do not see any of the people," he said. "I am going to burn you up." Then Naiyenesgani took the fire-drill and twirled it until the place was full of smoke. "Now, go out," he said to the captives. From each of four doors two people passed out. "There are no other people," said the monster. "Are these all?" he asked. "There are innumerable people," one replied. "All of you go out," he told the people, and again he filled the place with smoke. "Hurry go out with it," he told them. More people came out. "Are these all?" he asked again. Those who had come out said, "There are still people there." Then he filled the place with smoke again by means of the fire-drill. "Go out with it," he said. "All of you go out." He asked again if there were no more inside. They had all come out. Then he sent the old man and old woman into the water. The Pueblo Indians followed him about. He sent them to their homes and they went off one by one.

## 6. THE MONSTER FISH.<sup>1</sup>

A monster fish which lived in a lake swallowed anyone coming near it. Naiyenesgani came there and was swallowed by the fish which swam to the center of the lake and lay in deep water. Naiyenesgani, sitting inside of the fish, began singing ceremonial songs, that the fish might move to the shore of the lake. When he had finished his songs, he cut off the heart of the fish which raced with him toward the shore, throwing the smaller fish and water far away. It fell with him at the shore of the lake. Naiyen-

<sup>1</sup> This exploit of Naiyenesgani seems not to be known to the other Southern Athapascans tribes who consider fish and water animals taboo. Mooney's account tells of a fish leaving the water and flying to secure its prey, (a), p. 209.

esgani, with his obsidian knife, cut openings in the neck of the fish through which he went out, carrying the heart in his hand. He gave it to the sun, saying, "Here, carry this where he cannot get it again." That is why a fish has a series of openings on the sides of its neck. He went home to his grandmother, YoLgaisdzan. The firedrill had blazed up and then died down again.<sup>1</sup>

### 7. THE MONSTER FISH (Second Version).

Naiyenescani came to the monster fish who swallowed him. As it lay in deep water, Naiyenescani, sat inside of him, playing. After a short time, he cut off the heart of the monster which thereupon swam with him to the shore. Naiyenescani cutting slits in the sides of its neck, went out through the opening, taking the heart with him. The fish was thus without a heart. When he came to his grandmother he said to her, "I will give you this heart of the largest evil thing." That is the heart of the fish which is held inside of the moon. His grandmother was glad because he brought it to her and said, "I will carry it whenever the moon comes up. They will laugh," she said, "I will carry it among the people, and they will continually look at it as the moon rises. I will carry the heart of the fish inside of the moon." In this manner it became the property of his grandmother.<sup>2</sup>

### 8. NAIYENESGANI REMOVES CERTAIN DANGERS.

At that time a trail passed between a cliff and a stream. Tsedagedilisdihi, a monster, sat by this trail. His home was in the large stream flowing by. When anyone passed along the trail in front of him, he kicked him into the water where the children of the monster ate the victim and only his red bones floated to the surface. The people passed along there and Tsedagedilisdihi kicked them down.

Then Naiyenescani came there and asked, "Where does the trail go through?" "There," he told him. He came there and made motions as if to pass through. The monster, kicking, missed him. "Where does the trail pass?" he asked. "There," he told him. He came there and made motions as if to pass. The monster, kicking, missed him. "Where

<sup>1</sup> This was a sign for the grandmother of the danger or safety of Naiyenescani. Cf. Matthews, pp. 117, 122.

<sup>2</sup> This is one of the clearest identifications of YoLgaisdzan, with the moon. Certain songs of the Mescalero mention her under the names, Esdzannadlehi, or L'enatal (moon) as best suits the artistic requirement.

does the trail pass?" he asked. "There," he told him. He made motions as if to pass again. The monster missed when he kicked at him. Then Naiyenesgani kicked him into the water. When his children had finished eating him they said, "It was our father's meat." His bones, very red, floated to the top. Naiyenesgani came there and sent the young ones out.<sup>1</sup>

Then he was about to lie with his wife. He pounded some sumae sticks and twisted them together. Having them in his hand he went with her and when she lay down for him, he inserted the sticks first. Her vulvae were provided with teeth by means of which she killed men. She cut these sticks with her teeth and he destroyed them. After that she had no such teeth. Before that, cutting the men with her teeth, she had killed them.<sup>2</sup>

Then the reeds needed for arrows stood at the junction of two canyons. When anyone came there for arrows the rocks closed on him and killed him. Notwithstanding the danger, people continued coming for arrows and were killed. Naiyenesgani came there, made as if to pass four times, and then went to the reeds and broke some of them off. The rocks did not come together. He carried the reeds out and distributed them so that everybody had arrows. He did that.<sup>3</sup>

#### 9. THE KILLING OF THE BEAR.<sup>4</sup>

When some children were playing one of them said, "I will be a bear." He made a pile of dirt which the other children carried away in their hands until it was all gone. In their absence, he made claws for himself of hide fleshers and museles of the larger hide dresser. With these, he dug a deep hole into which he went so far that he could not be seen. When he came out, he was covered with hair to his elbows and knees. He went in again and came out with hair to his shoulders and hips. When he came out the third time, his body was nearly covered, and the fourth time completely covered with hair.

He went among the people, running in and out, and killing the children. He went off to the Navajo country and hid his heart near some oak trees

<sup>1</sup> Matthews gives a similar incident, not associated with a stream, p. 122. It has been recorded from the San Carlos Apache.

<sup>2</sup> A very widespread conception. See Lowie, (a), p. 237; Dorsey, (c), p. 35.

<sup>3</sup> Usually this danger of approaching rocks is passed on the journey to the sun. Matthews, p. 109.

<sup>4</sup> The story given by Russell, (a), p. 262, agrees very well except that Fox (Coyote) is the hero; but the bears referred to by Mooney (a, p. 208) seem not the same in any particular. Matthews has the incident of the gradual transformation of a girl into a bear and that of the detached vitals but not in connection with Naiyenesgani, pp. 99-101. Naiyenesgani does kill the bear that pursues one of the monsters, but the account is abbreviated, p. 124. The same motive with different details appears in Gros Ventre, Kroeber, (a), p. 105.

at a place called, "open-mouth-bear". He then came back and again began to kill the people. Although they shot arrows at him, they could not hurt him.

Naiyenesgani went to the Navajo country carrying his war club. The bear, seeing the danger, started to run to the place where his heart lay. Naiyenesgani ran after him and came to the heart first. As he came near it he heard the oak leaves lying over it, making a noise like "ea a ea a". It was the beating of the heart that made them move. Naiyenesgani, making motions four times, struck the heart, and the bear, running close behind, fell dead.

#### 10. THE TRAVELING ROCK.

A large number of the people started away, camping. They discovered the enemy who came together in large numbers on the plains and surrounded them. They made a barricade of their goods and commenced to fight. The enemy came straight at them. When they were near, they fought with knives. The women fought too, drawing the bows this way with their feet. Putting the bow over one foot, the woman drew the string with both hands and shot at the enemy. Nearly all were killed. Many of the enemy also were killed. A few of the Jicarilla escaped and returned to their own country. Another generation grew up from these. When they were again numerous, they started away to camp in the plains. Again, the enemy discovered them and came together. They fought with them again until only a small band was left. Many of the enemy were also killed. Those who escaped came again to their own country. Another generation grew up and there were many men again.

The stone which rolls around came among them and killed many of the people. It went among those who were camping over on the plain and killed many of them. It came among the people who were living on the east side of the Rio Grande. Naiyenesgani tried to head it off but he could not get around it to shoot. When it was nearly on the people he got in front of it. It passed right through them. Again he got in front of it and once more it came among the people. When he got in front of it this time he shot it, hitting it in the backbone. It still lies over by Picuris with its mouth open. It is a blue stone that has a white stripe across its breast. They cut off this white material which shows on the surface. When one gets sore from wearing the medicine string about his body, he puts some of this on and he gets well. If one gets shot with an arrow he gets well at once by the aid of this. The Picuris and other Pueblo Indians scrape this off and use it for their medicine also.

## 11. THE ORIGIN OF SHEEP AND CATTLE.

Naiyenesgani went around looking in vain for monsters. When he failed to find any he started off in this direction, toward the Mescalero country. He climbed to the top of White Mountain and looked about in all the different directions in vain. There were no monsters. Then he threw away his staff. "You will get your living by means of this," he said, and right where he threw it, it became a yueea.

Then he washed from his hands the pollution from the killing of the monsters and threw it in different directions. "With this you will live," he said, referring to the Mexicans. That is why sheep and cattle have a bad odor. The dirt he washed from his hands became cattle and sheep. All the monsters were gone. The Mescalero live upon the staff which he threw away, the Mexicans live upon the cattle and the sheep. That is why Mexieans have many sheep and cattle. He spoke to them this way.

## 12. NAIYENESGANI TAKES HIS LEAVE.

Naiyenesgani, when he was about to go away, came here to the center where the heart of the world lies. When he had brought the people together he asked them concerning that by which people should live. Standing there at the eenter of the world, with his blaek flint armor blowing out from him in the four direetions, he said, "Now try your supernatural power on me." Then the men who knew magie tried their powers but the bad missiles fell all about him. When he blew his breath towards them they fell. "You see you can do nothing with them. People will not live by means of such things as these," he said.

Then he put the bear in charge of all the insects and of all kinds of fruit. He gave marten (?) the eare of the yuccas, chokecherries, and eorn. He placed one of the small squirrels in control of blackberries, strawberries, and small fruits. Grasshopper was given grain. He assigned the amoile to black tail deer. "These are the things by means of which people will live," he said.

"The heart of the world lies here. Wherever you may wander you will eome baek to this plaee," he told them. "I am going away now to my grandmother. I have already rid the world of monsters for you. In the future, when the people have become few, I will come back to you that we may all die together. I made this world as it lies here quite strong for you. For that reason you shall live here on this world."

He made this river, the Rio Grande, its backbone. He made a mountain

ridge for its neck and Pike's Peak for its head. He made the Sangro de Christo Range one of its legs and the mountains on the west side of the river the other leg. White Flint Mountain is one of its nipples, and Roek Bell Mountain the other. He made the world very strong.<sup>1</sup>

"You shall live right here," he told them. "If they take you away from this placee, to another, where the surroundings are not your own, you will perish."<sup>2</sup>

We are dying off because the Amerieans have taken us to a placee not our own and have forced us to live by means not ours. They have taken us away from the world which our father made for us to live in and we are dying in consequence. Some of the Indians who are intelligent do not like it. We are dying every summer. When we were living in our own country the people did not die as they do now.

Having talked to them in this manner he went away to his grandmother.<sup>3</sup>

### 13. NAIYENESGANI TAKES HIS LEAVE (Second Version).

Naiyenesgani came to the roek that was rolling over people. It rolled away from him and he could not overtake it to kill it. After trying for some time to pass it, he succeeded in getting ahead of it and shooting it. Before he killed it he said, "What shall I do with you who swallow people?" Killing it, he said, "This is what I do with bad people, I kill them." He did not go up to it nor did he eat it.<sup>4</sup>

"Now I will go and look for other bad things," Naiyenesgani said. "Wait for me, my friend." Then four of them started away toward the east. They climbed one of the saered mountains and looked around without finding anything. After that, they eame to Balgai, another mountain, which they climbed. When they had looked about without finding anything, Naiyenesgani said, "There are no bad things. Now, we will go back. He

<sup>1</sup> Naiyenesgani made the world of the body of Yolgaisdzan, his grandmother, and it is probably the chief object of worship among the Jicarilla. This information was suppressed by the informant but supplied later by Edward Ladd who is an excellent authority.

<sup>2</sup> This addition to the myths, of material pertinent to modern conditions, is evidence of the vitality and freedom of religion among the Jicarilla. The same views in nearly the same form were given by two other old men. They hold that there is a definite cause for the evils which have come upon the tribe. They have been removed from that portion of the earth where the sacred rivers and mountians, filled with supernatural power for their help, were situated. There is no remedy, for it is a fate foretold long ago. Yolgaisdzan and her grandson, while powerless are not unsympathetic; they will return to share the fate of extinction.

<sup>3</sup> The Navajo locate the present home of Estsanatlehi in the western ocean, but Naiyenesgani and his brother live at the mouth of the San Juan, Matthews, pp. 133-134.

<sup>4</sup> Mooney, (a), p. 208. Matthews has an incident differing in several particulars, p. 125.

threw all the yueea stalks baek of him, saying, "People will live on you right here."<sup>1</sup> The name of this mountain will be Balgai." Then they started back and taking only four steps, they reacheed Taos.

"Do you like it?" he asked the people. "I have killed for you all the monsters which were in the world. That is why my name is, 'Monsters-he-kills'. Are you all pleased?" "Yes," they replied. "I made these things whieh are on the earth so that you may like them. I have made everything that you will eat; the berries, amole fruit, and plums. Are you satisfied? I made all these for you when you were poor and had nothing. Are you pleased with all these fruits I have made for you." "They are very good, my grandson," she said. "You will eat them every summer. I do not wish that you shall live on these things all the time bheeause I am not going to talk about them for you always."

#### 14. THE WINNING OF DAYLIGHT.<sup>2</sup>

Long ago they all gathered to play the moeeasin game.<sup>3</sup> When they arranged the wagers, daylight was staked against darkness as a perpetual future eondition. Day was about to break. Roadrunner with his red spot did not miss the moeeasin once. Crane also guessed right every time. Roadrunner and Crane both rubbed their eheeks with fire.

Owl took the ball from the moccasin. "It will not be day," he sang, "who, wo." Roadrunner took the ball again. "Daylight is good," he sang, "the east is whitening." While they were intent on the game, day broke and they started to run to the mountains. All those who were struk by the sun's rays bheeame red. Roadrunner had rubbed his eheeks with fire and that is why they are so red. Crane also burned his eheeks by rubbing them with fire and they are red in eonsequenee. Those were beaten who sang, "There will be no daylight." That is why they go around at night. Those that go around in the daytime won.

<sup>1</sup> This refers to the food of the Mescalero as explained in the preceding myth.

<sup>2</sup> According to Mooney's account this event took place in the lower world before the emergence, (a), p. 198. This myth is known to the Navajo (Franciscan Fathers, p. 485) and to the other Apache.

<sup>3</sup> A game in which the players form two parties one of which hides a ball in one of the moccasins standing in a row and the other guesses which moccasin contains it.

15. COYOTE SECURES FIRE.<sup>1</sup>

Fireflies had their camp where high rocks stood around it in a circle and there was no trail leading down to it. They were the only people who had fire. They were playing the hoop and pole game with Otters. In vain Coyote walked around the rocks seeking a place to go down. He went where some children were playing beyond a hill and asked them where the trail was that lead down. They would not tell him. Having gathered some red berries and having made two strings of beads from them, he came again to the children. "Now tell me where the trail is," he said as he gave them the beads. "Right by the edge of the rocks stands a cedar tree," they told him, "one takes hold of it and it bends with him to the ground. If one says to it, 'Bend down to me' it will bend down and you may go out with it." Coyote pulled off some cedar bark and made a bundle of it to serve as a toreh.

He went over where they were playing the hoop and pole game. They were betting their hides and when one was beaten his hide was pulled off and he jumped into the river and came out again dressed as he was before. Coyote wanted to bet his hide. "No," the other players told him, "your skin sticks too tightly to your nose, you might cry badly about it." He played, however, and lost, and when they were stripping off his skin it stuck to his nose and he cried. He jumped into the river but came out as he went in, red and without a skin. Then the others caught him and pushed him into a badger's hole. He came out with a coat of short fur. He wished to bet again but the others would not permit him saying, "You cry so about it that every one is ashamed."<sup>2</sup>

When it was nearly night Fireflies built a fire in the center of their camp preparatory to a dance. When the people were all standing about after the dance began, Coyote tied the cedar bark he had prepared to his tail, and dancing about, tried to get his tail in the fire. "Coyote, your tail is on fire," they called to him. "I am working magic with it; it will not burn," he replied. His tail blazed up, and he jumped over the heads of the spectators and ran to the place where the trail led up. Fireflies ran after him. "Come bend down to me," he called to the cedar. When it

<sup>1</sup> Russell obtained this story with additional details. The hero in his account should be Coyote instead of Fox, an error probably due to the interpreter. The birds with whom he was flying, if named tetl, (del) were cranes instead of geese, (a), p. 261. While this form of the story seems to be peculiar to the Southwest, a similar origin for fire is found in many other localities. Teit, (a), pp. 56-57; Goddard, p. 195; Lowie, (a), p. 244; Kroeber, (c), pp. 252-260.

<sup>2</sup> Matthews has this incident in another connection, p. 97.

came down to him he went up, tossing up his tail as he topped the rock. He ran off, throwing his tail from side to side. Those running after him tried to put the fire out. Coyote ran on, whipping the trees with his tail, still pursued, until he came to the border of the sky. When he had run almost entirely around the world with the fire he was tired and crawled into a hole.

The whole world was afire and burning. It was burned black everywhere. That is why you can make a fire with a drill from all kinds of trees. Here at the east some trees were left unburned. They are like stone and will not burn if they are put in the fire. Petrified wood was the only thing of all that was on the world that was not burned.

#### 16. COYOTE SECURES FIRE. (Second Version.)

Coyote came where there were three children. "Show me where the trail goes up," he said. "I will give you these beads if you will show me the trail." Then he gave them the beads. They showed him a piñon tree by means of which the people went up and down. He went down by the aid of the piñon tree by means of which the people went up and down. He looked for some white clay with which, when he found it, he whitened his face, making zigzag lines.

He came where they were dancing and mingled with them. "Coyote, your tail is burning," one of them said to him. "I have supernatural power for that. It won't burn," he replied. He went among them again, poking the fire with his tail until it took fire, when he jumped over them and ran away with it. "Coyote does not know the trail up the wall," they said. He ran away with the fire and they all ran after him.

When Coyote was tired out, he gave the fire to Duck who ran with it. When Duck was tired he gave it to Dove. Dove ran with it until he was tired and gave it to Kingfisher who ran with it. "Fire came from me," he said. Kingfisher flew entirely around the border of the sky with the fire.

"Fire came from me. All the people secured their fire from me." The people ate with it and their food became sweet. The people all over the world were pleased. Something good happened.

#### 17. THE SWALLOWING MONSTER.

At another time the people were camping near a spring, hunting deer. When one of the girls went to the spring for water she found a dead deer lying there. She ran back and told the others what she had found and

some one went out and brought in the deer. This happened four times; the girl found a dead deer as she was going for water and it was brought in and eaten.<sup>1</sup>

After dark someone looked out through a hole in the tipi and saw the monster. They built a big fire on that account for it was very dark. They told the fire poker, "You must cry like a little baby." "You," they told the pole over which hides are dressed, "must shout like a boy." "You must laugh like a girl," they told the muller. "When he runs after us, you must shout like a grown person," they told the pestle.

While it was still very dark they ran off. The monster, after hunting for them in vain at the camp site, ran after them. The fire poker cried like a baby and the monster ran back. The crying ceased and he ran after them again. He heard a boy shouting at the old camp and returned. Not finding anyone, he ran after them again. Back at the camp a girl was laughing. Having looked for her in vain he ran after them again. A man was shouting at the old camp. The monster ran back and searched for him in vain. He then swallowed the fire poker, the tanning pole, the muller, and the pestle. He ran after them again but by this time they were far away. He overtook them and swallowed all of them but the little girl. She came to Spider, who was chopping a tree near his home, and he hid her under the knot of his hair braid. When the monster came there he said, "Where did you put the girl?" "I did not see anyone," he replied. "Her tracks are here," the monster replied. "Nobody came to me," old man Spider said. "I am going to swallow you," said the monster. Then Spider was angry. He tore the monster to pieces and took the girl home with him.<sup>2</sup>

Spider's wife was jealous of the girl. A tree stood by the shore of a lake. Spider's wife made a swing by fastening a poor rope to a limb of the tree. She induced the girl to swing on it. When she swung the second time the rope broke and she fell into the water and became a frog.<sup>3</sup>

#### 18. THE MAN WHO HELPED THE EAGLES.<sup>4</sup>

An Apache was very poor and went about among the Pueblo Indians picking up the food they threw away. That was all he had to eat.

<sup>1</sup> It was explained that the deer were left there that the people might get fat and be in good condition for eating.

<sup>2</sup> The Kiowa-Apache tell that Thunder killed the monster with a thunderbolt which explains the manner of killing mentioned here.

<sup>3</sup> This swing incident is found among the Assiniboine, Lowie, (c), p. 157.

<sup>4</sup> Under the title, The Great Shell of Kintyel, Matthews gives this story in a different locality and with additional details. It is the myth explaining the origin of the Bead Chant, pp. 195-208. The San Carlos have a ceremony for babies of which this is the myth. According to Edward Ladd, this man was Nalyenesgani.

Over by the river there was an eagle nest on top of a sheer cliff. The Pueblo Indians treated the Apache well giving him plenty of food. He went with them to the eagle's nest. They tied a rope to him and lowered him down where the two little eagles were sitting. He took off the rope and stayed there with the eagles. Those above pulled up the rope just by itself. In vain, they let down the rope to him. He remained with the eagles. The others left him and went away. They came back again and let down the rope in vain. Again they left him.

He was very thirsty. He heard someone laugh here below. He jumped up to him. The person said to him, "You have been taking care of the children. Drink this," and gave him a piece of ice about so large (fore-finger). "This will not be enough to satisfy me," he thought. He drank it and was satisfied. He lay down beside the little eagles.

The father of the eagles came home. "Dagōnadel, you are staying with my children. I thank you," he said. Then he opened the house and they went in. (His house was behind the solid rock.) He gave him some food in a very small clay dish. "That is not enough for me," he thought. The man took off his coat and hung it on the wall. Then he was like any other man. He gave his coat to the man. "Run around with my children for me," he said. He flew across to a stone standing on the other side and back again. He flew way off and came back. He was strong. The man who lived there called and from the center of the sky a large number of them came down. Some of them wished to carry him on their interwoven wings while some of them wished him to fly and others did not want him to. They put wings on him that were stretched out long and started out with him, up into the sky. The eagles flew under him carrying him up. When he was near the sky hole he began to fall he was so tired. The others got under him carrying him up. Then Panther let down his tail through the sky hole. The man seized it and he was pulled up. Panther had his home there.

They had enemies there with whom they fought. The hornets were their enemies. Some of them were black, some of them were yellow. The yellow ones had yellow houses, the black ones had black houses. Panther had much buckskin from which he made him shirts of many thicknesses. There were holes just for the eyes. The man went with the eagles to find the enemy. They camped close by them. He was carrying a quirt in his hand. Early the next morning when they went after wood they met the enemy and began to fight with them. The hornets were killing them. The man put on the shirt Panther had made for him and began whipping around with the quirt. He strung the bodies of those he had killed on a stick. He had two sticks of them. The eagles came back to their home. One of

them said, "Dagōnadel was killed first of all." Panther said, "My grandchild is very brave. Watch for the men he has killed." When he came back there from fighting the enemy, they commenced dancing around in a circle. Meadowlark danced around sunwise. "You had better go down, you say bad words against the people," they told him.

#### 19. THE BEAR-MAN.

They were living on the other side of the Rio Grande near a mountain called Nabīanye where they were raising a crop. A bear was killing them one by one. There at a place called Teienadjin, "trees thick," the bear had his camp from which he came to get the people. They went there after cherries. One of them, the tallest, climbed a tree to get the cherries. The bear killed them.

They ran back away from him. They sent word to the camp and all got ready to go after him. They followed his tracks. Here a bear had run along. Over there, they found his coat (bearskin) which he wore when he came after the people. He took off also the braided sticks which he wore under his coat, as he ran to his home. They tracked him to his camp which was by an arroyo. He had made a number of holes, in a row on the opposite bank. Those pursuing him came there in the early morning and stood by his door.

An old man found him. "He is like one of our people, but we will kill him for an enemy," he said.<sup>1</sup> They brought him to the door and shot him. He had killed a bear and taken its coat. He had cut small tough sticks and fixed them under his coat so the arrows would not go through. They brought it home.

#### 20. RELEASING THE BUFFALO.<sup>2</sup>

Long ago, they were camping about over on the plain without food. They were playing the hoop and pole game. Raven came from nobody knew where and took off his quiver. Inside of the quiver were intestines.

<sup>1</sup> By "our people" is meant that he spoke a related language, probably Kiowa-Apache or Mescalero.

<sup>2</sup> In the version obtained by Russell, (a), p. 259, many other animals are released. This story seems not to be known to the Western Apache and the Navajo. The Mescalero say that Coyote failed and Naiyenesgani succeeded in inducing the buffalo to leave the lower world.

The Blackfoot have a somewhat different version of this myth. Wissler and Duvall, pp. 50-53. The Gros Ventre do not appear to connect Raven with the retention of the buffalo, an old woman and her daughter being mentioned. Kroeber, (a), p. 65.

Magpie took them out. They watched Raven to see which way he would start home. When it was evening he started off flying up toward the sky-hole. "You must all watch him," they said to each other. Everyone was looking at him. He kept circling about until he became very small and few could see him. When he was so far off that no one else could see him, Rattlesnake and Bat still could make him out. When he was at the top of the sky and out of sight, he flew across this way to the east where the Black Mountains range from north to south. When he reached them he went to the junetion of canyons. Only the two could see him.

The people moved their camp four times before they came to him. They found he had very much meat there whieh he (Raven) distributed to the people. They asked him about the buffalo but he would not tell them. Then they changed an Apache into a puppy, making eyes for him of black obsidian. They hid him under a brush bed and moved their camp away.

The children of Raven came around the deserted camp and finding the dog, took him up. Raven's smallest child folded his arms about him and carried him home. His father said to the children, "He was lying there to find out something." The child did not want to give up the dog. The father put the poker in the fire and when it was burning brought it near the dog's eyes. After a while he cried, "Wau." "You may keep it, its only a dog. It does not know anything," the father said. "It's name will be īōldī (ehoke)," said the child.

Raven had the buffalo all shut up. He opened the door when he wanted to kill some of them. That was the way he secured the meat. The dog went along with them and they fed it. When it was dark and they had all gone to bed, the dog went over there and opened the door. The buffalo started out. They had nearly all gone out before Raven noticed it. He ran over there with his quiver, shooting at them as they ran past. When all his arrows were gone but one, he looked at the door for the man who had become a dog. There was an old buffalo going out whieh could hardly get to its feet. The man caught hold of this buffalo and went out with it clinging to the opposite side. Raven paid no attention to it and stood there holding his bow with the one arrow looking for the man in vain.

The man overtook the others who had moved their camp away. "I turned the buffalo all loose," he told them. They turned back, moving their camp to the buffalo, where they killed many of them and were no longer hungry.

Raven told his children, "You will live on the meat that is left on the backbone and on the eyeballs."

Long ago they were hungry but he let the buffalo out and then they had plenty to eat. That way he did.

## 21. RELEASING THE BUFFALO. (Second Version.)

Raven had the buffalo hidden they say. Then the people found out about it and went to his house. The house and Raven's children were covered with ashes and grey and dirty. The smallest child took the stone away from the opening to the lower world. Then the buffalo were in a large herd on the plain.

"The eyeballs and the fat between the shoulders will be mine," Raven said. "You did me a wrong. I lived on the buffalo. You took away the stone and now you have caused me to be without anything to eat. You have made me poor. I go about starving. That is why I eat whatever anybody kills," Raven said this they say.

22. THE ORIGIN OF CORN AND DEER.<sup>1</sup>

Once there was a man who went around with a little turkey. The man lost all he had in gambling. His people brought together more things for him and again he gambled them all away. Then they agreed they would kill him if he lost again. They tied some things to his tipi poles for him. He came back and looked at them. "Now I will play the hoop and pole game again," he said. His turkey went around in front of him and said, "My father, why is it that you have such a poor mind? If you lose all this again, they are going to kill you."

He started away and came to the side of a river. A pretty tree was standing there. He commenced to chop it with a stone ax. At sunset, only a little part of it remained to be chopped. He went home and came again in the morning. The tree stood as it had when he first saw it. He commenced chopping at it again. At sunset there was only a little more to be chopped. He went home. He came back the next morning and commenced chopping. When only a little more remained to be chopped it was night and he went home. He came back the next day and the tree stood as if it had never been cut.

Right by the tree there was a cliff. Teacteyatkiñu, the talking god, stood there and spoke to him, "My friend," he said, "why are you always bothering my tree?" "I have use for this, my friend," the other replied, "that is why I bother it." "What will you do with it?" asked the

<sup>1</sup> Russell secured the first part of this myth in much the form given here, (a), p. 268. The Navajo myth as given by Matthews (*Natinesthanl*, pp. 160-194), is full of details and is accompanied by songs. It is evidently the myth of an important ceremony.

god. "I am going down the river by means of it," he said. The god made motions four times and felled it. He cut off a length just long enough for a man to lie in. He put back the remainder of the tree on the stump and it came together again as if it had never been cut.

"My friend, get all the birds that peck trees to hollow it out for you." Then all the birds came together and pecked at the inside of it, going through the tree. The man tried to get inside but it was not yet big enough. The birds went through it four times again in each direction. The hole was now large enough to receive his body. Then he distributed the beads among the birds that had worked for him.

Then the god came again to help him. He used the foam on the water to smooth the log. Spider closed both ends of the log for him. "It's ready, my child," said the god. "There are four bad places in succession," he told him. Making motions four times the god put the log with the man inside of it into the water. It floated down stream with him. It came down to the place where the whirlpool is and the log began to spin around. It went on down stream from there with him until it came to the waterfall where it stuck. The god got it loose for him and it floated down to a place where the Pueblo Indians were pulling out driftwood. They pulled the log out but the god put it back. It went on down until it came where there was much driftwood floating. It floated down with him from there. When it landed he tried in vain to get out. After a while, he succeeded.

As he walked along beside the river he began to wish he had something to plant. He caught a lot of ducks, and pulled out their feathers which he used for a bed. He ate the birds but saved the sinew from their legs and used it for making arrows. When he had been there four days and the sun was setting he saw his turkey silhouetted against the sky. He came toward him. They walked together along the river. As they walked along he said he wished he had seeds to plant.

"My father," said the turkey, "clear a piece of ground." He cleared it. Then the turkey stood with his wings outstretched, facing in each direction. When he walked from the east, black corn lay in a row; he walked from the south, blue corn lay in a row; he walked from the west, yellow corn lay in a row; he walked from the north, and corn of different colors lay in a row. "Now plant this," he said.

He planted all the different kinds of corn. When it had been planted one day, it commenced to come up. After the second day, the corn had two leaves. On the third day, it was quite high. On the fourth day, it had brown tassels. The turkey went around gobbling.

The man lay down in the feathers and slept. On the other side, to the east, stood a rocky ridge. He saw a fire over there. In the morning he went

where the fire had been but there was no fire nor any tracks. That evening there was a fire there again. He stood up a forked stick and placed himself sitting on his heels so that the fire appeared in a line with the fork of the stick. The next day, getting his bearings in this way, he went again to the place where he had seen the fire. There were no tracks there. He went home again. When the sun went down he sat in the same place and saw the fire again. The next morning he went where the fire had been. There were no tracks there. He went back home.

The corn and the tobacco were now ripe. He rolled a cigarette and tied it to his belt. The third day, at sunset, there was a fire there again. When he went to the place a girl was sitting where the stream flowed out from the mountains. She was rubbing a deerskin. The man stood by her but she could not see him. The cicada had loaned him its flute. He stood there and blew upon it. As the girl was working at the buckskin she pushed her hand down and turned her head to listen. She looked under the grass but could not find the cicada. She sat down again and began to rub the buckskin. The man blew again upon the flute. Again, she looked for it without finding it. He stood on this side of her and blew on the flute again. She got up and started toward her home. He followed behind her and then she saw him. Causing the solid rock to open she went in. He went in behind her but left his arrows lying by the door. When he got inside a very old woman who was sitting there jumped up and ran out. (She was afraid of her son-in-law).

Then the old man came home. He immediately took up his tobacco and filled his pipe. When he was ready he blew some smoke and said to the young man, "Will you smoke with me?" "No," he said. "Where do you come from, I have looked everywhere in this country. Where have people come into existence?" He took up another sack of tobacco and filled another pipe. He smoked and blew the smoke. "Do you want to smoke?" he asked. "No," replied the man. Then he took up another pipe and another sack of tobacco, filled the pipe again, and blew smoke. "Do you want to smoke?" he asked. "No," he answered.

Then the man began to smoke the cigarette he had tied to his belt. The old man smelled the smoke and said, "I wish it was my turn to smoke." He gave him the cigarette and the old man inhaled the smoke. His legs straightened out. The young man blew smoke against the soles of his feet and the palms of his hands. He commenced to get up. "That was something good," he was saying as he stood up. "I wish you would bring me much of it from the place where you got it." "That is all there is," the young man said.

They placed a dish of food before him and he swallowed it at one mouthful.

ful. He took up his arrows and started home. Outside, only one footprint was to be seen.<sup>1</sup> He came where his turkey was. Then they tracked him to the place where the corn was growing. When he came to the turkey, it was afraid of him. When it was evening he made two cigarettes and tied them to his clothes. He went again where the others were living. He gave the old man the cigarettes to smoke again and then went home the next morning. This time, there were two tracks outside. "I do not think, he is a human being," the old man said. The next evening he went there again. He carried with him a cigarette which he had made. When the old man had smoked it, he said, "That is good." He went into the tipi.

The turkey was going around a little way off, he was afraid of him. That evening the man went back again carrying four cigarettes. The old man smoked them, saying they were good. The next morning the woman went back with him. They both walked across the river on top of the water. They gathered much corn and tobacco. The woman started home. When she came to the river, she took off her moccasins and waded through. She brought the corn to her people. "It is good," he said, "to eat with deer meat." He gave his father-in-law the corn. The father-in-law, in return, gave him the deer which he possessed.<sup>2</sup>

The old man's name was Dīnīdeyimilt'anne, "Game he raised". The other man who came to him was named Atdildeyeseldhī, "He floated down". Then the deer all ran out. The man and woman moved their camp away. The woman made a brush house but the deer came and ate off all the leaves. She made another brush shelter. The deer ate it again. The woman took up the fire poker and hitting the deer with it, said, "Deer will have a sense of smell." Then they went off a little way from her. The next day they went farther away where they could not be seen.

"Turkeys shall live in the mountains and people will live upon them," she said. Then the woman was hungry and she went to the east saying, "What has become of my children, all having the same kind of horns?" Then she went to the south and shouted, "Where have you gone, you that have bodies alike? Come back here." Then she went west. "My children, where have you gone, you that have tails alike, come back here." Then she went to the north, "My children, where have you gone, you that have ears alike, come back here."

<sup>1</sup> He traveled with the lightning was the explanation given of this.

<sup>2</sup> It was explained that the young man was striving to get the advantage of the old man in the matter of smoking and of the young woman in resisting desire. On the fourth night the girl made the first advance. The young man having won these points, the old man placed the corn beside the meat and pronounced one as good as the other.

From that direction, from the north, they came running back. They ran and surrounded her. From the west also they came and surrounded her. She killed a large number of them. "Now you may go and live in the mountains. People will live upon you. You shall have a sense of smell. People will live upon you." Then the corn was all that belonged to them.

### 23. THE ORIGIN OF CORN AND DEER (Second Version).

They tell of a man who went about accompanied by a small turkey. The two went down the Rio Grande. There were four bad places for them to pass. When they had gone down the stream, they sat by the bank.

Then the man said to the turkey, "My child, this is a nice land we have come to. There should be some seeds." "Father, I will soon make some corn for you. To-morrow you must level a place." Then the man levelled a piece of ground. The turkey came to the prepared place. He ran from the east toward it. He made black corn lie there in a row. He ran from the south causing blue corn to lie in a row. He ran again from the west making a row of yellow corn. Then he ran from the north and made a row of corn of various colors. "Now, my father, you may plant it," he said. The man planted it, scattering the seed. He raised corn and tobacco also.

He went across the river. He saw the blazing of a fire. "Where are there any people living?" he said to himself. The next day he went where he had seen the fire but there were no people there. When it was dark again, there was a fire blazing again in the same place. When he went there the next day there were no people. He went back to his home and when it was dark again there was a fire as before. The next day he went there and found a woman rubbing hides in the water. She started to run away from him but he ran right after her. She ran into the tipi and he followed after her. Her father spoke to him, offering him tobacco from his fawn-skin tobacco bag. He did not care to smoke and only drew on the pipe once.

He went back to his little home. His turkey was afraid of him and would not come near him. "You smell, my father. You do not smell as you used to," the turkey said.<sup>1</sup> The man broke off four ears of corn and gave them to the girl's father. He liked them very much. He passed his tobacco bag to him. He drew on the pipe but once.

He went back to his home. His turkey would not come near him. "You smell bad," he said. The next day he went to visit them again,

<sup>1</sup> The man was unclean, ceremonially at least, from his contact with the girl.

carrying much corn with him. The people were glad because he brought so much corn. Then the girl placed before him loin meat and deer meat side by side. The young man ate the meat. He took some of the tobacco he had raised, rolled a cigarette with corn leaves, and gave it to the old man. "This is good," said the girl's father as he smoked it. "Why did he not bring a large quantity of it? When he comes again he must bring plenty."<sup>1</sup> It was the girl's father who said this. The next day he came to them again bringing a fawn-skin bag full of tobacco. "He has done very well," said the father as he received it.

The woman went home with the man and returned bringing much corn with her. The young man then became her husband. They were satisfied. "We, too, have some property," said the father-in-law, "Go and hunt with him." His brother-in-law placed him by a black screen or blind. Something ran toward him and passed. It was a fox. Then he placed him by a blue blind and a wolf ran by him. "Do not shoot it," his monitor told him.<sup>2</sup> Then he sat by a yellow blind and a large panther ran by him. Finally, he placed him by a variegated blind. "Now, make motions four times when it runs towards you." Then he made motions four times, and shot it. "It ran off that way," he said. It fell with its head backward. When he came to it he turned its head toward the sun and then he butchered it. He killed it for his brother-in-law to whom he gave the hide. His brother-in-law's wife carried it home.<sup>3</sup>

Then the old man, his father-in-law, felt happy. "Now come with me and look at my property," he said. They two went in together where the tame deer were kept. There were very many fawns there which he had raised. He gave all these to his son-in-law, saying, "Now these deer are all your property, take charge of them. All the people living upon the earth will live upon deer." The man and his wife went away and commenced living on a hill. The woman built a fire there. All the deer gathered about her and by the next morning had eaten all the leaves from the brush shelter. The woman did not like it and drove them away. They came back to her, however. This continued for four days. The woman, not liking it, took up the poker and struck the deer with it. They had scattered the ashes all about. She drove them far away saying, "I am tired of you." They came back to her nevertheless. Then she was angry and hit them above the nose with the poker. "Deer will always have a sense of smell," she said. She drove them far away but they came back to her.

<sup>1</sup> In the third person because men relations-in-law are not directly addressed.

<sup>2</sup> It was explained that a bug or fly on the man's head told him what to do. This is a common source of information in Southwestern myths.

<sup>3</sup> The deer was placed on piñon, pine, oak and mixed bunches of limbs for butchering. The person for whom the hunting is done receives the hide and half the meat.

"My mother, do not hit me, we belong to you. To what other one can we go?" one of them said to her. "I like you my children," she said. Then two fawns came back to her. "The time is at hand when I shall turn you loose," she said. Nevertheless, four came back to her. "Four times, you have destroyed my fence for me. That is why I am going to send you away," she said. "Now, my children, I send you off." The next day four of them came back to her again. "To-day, I am turning you loose. Go as far as you wish toward the south. I have made you red in the summertime, blue in the fall, black in the middle of the winter, and brown in the spring. I have made your hoofs and the ends of your noses black. I have made your horns, your ears, your face, your teeth, your gait, your tails, your white hips, all very pretty for you. I have made your eyes of coals, for you to see with. Now, all I have given you looks very well."<sup>1</sup>

#### 24. THE SUPERNATURAL PERSON IN THE LAKE.<sup>2</sup>

Long ago, an old woman gave her boy a present that he might become a medicineman.<sup>3</sup> They were camping through the plains with nothing to eat, but roots and wild seeds. They were all hungry. The woman came to her son and said, "My boy, I am hungry. Have not you anything?" "Go home, and to-morrow you will have plenty to eat," her boy replied.

The next day her son began to make a corral close by the river. He gathered the men together and told them to drive in the antelope. They drove them in and killed them. After butchering, they carried the meat home with them. The next day he gathered the people again. They drove antelope into the corral and killed great numbers of them. They brought home the meat with them. The next day he gathered the men again. They drove in antelope and killed very many. They carried the meat home. The antelope ran in by themselves. If they whistled, they came running in as far as one could see. They killed a great many and carried home much meat which lay in a great pile. That evening, the old woman came to her boy and said, "That is enough, my wrists ache." Then the boy quit. They cut the meat into slices to dry and tanned the hides.

The old woman came to her son and asked that he return her gift. "I

<sup>1</sup> This myth is the foundation of the deer-hunting ceremony. The substance of it, embodied in songs, is sung before a hunt.

<sup>2</sup> This lake, probably situated somewhere at the western edge of the plains, was a regular place of offering. The Jicarilla used to throw beads and other property into this lake as they passed it on their way to the buffalo hunting grounds.

<sup>3</sup> When the services of a medicineman are required, eagle feathers and turquoise are placed on his right foot. If he takes them up he accepts the engagement.

have already given it to the supernatural one," he told her. Then she cursed him. He left her and came to his own country. He came to a place called "sticks swim around". There are tent poles sticking out of the water there. He lives on the bottom of the lake. The people all came after him but when they came back to their own country they could not find him. Then they commenced to follow his tracks. They saw where the tipi poles had been dragged into the water. They looked all around but could not find him.

Two years after, a large band of them went out on the plains to war. They traveled all night and all the next day. When it was evening they built a fire and smoked the pipe. They heard someone talking to them. "You must be my own people," the voice said. "Yes, we are your own people," they replied. Then he dropped nearby them a big buffalo with its head just turned back and tied. "I started to carry this, but my breath gave out. For that reason, my people, make smoke for me. I will smoke with you," he said. Then they filled the pipe for him and smoked with him. "Where are you going?" he asked. "Here, after the enemy that we may bring back horses," they replied. "Their camp is very close, but they are not aware of your approach," he said, "you can go to them in the daytime. About noon, you will surround the horses. I want you to bring me the horse that is all black without a white spot." Then he gave them a fore quarter of the buffalo he was carrying and they commenced to eat it. "If at any time you are in need, make a smoke for me. My home is at Teienalelie, by Sheep Horn Mountain. If you want anything at any time, blow smoke towards that place." The next day, in broad daylight, they came to the enemy, and about noon, they found the horses and surrounded them. When they started to drive them away they saw the black one with no white spots for which the supernatural one had asked. When they drove the horses this one kept along with the others. When they came by his home they stopped the horses and the black one ran immediately to the lake. They came back to their own country with the remainder of the band.

## 25. THE MAN WHO TRAVELED WITH THE BUFFALO.<sup>1</sup>

At another time, they were on a war expedition going toward the enemy's country. It was very hot and they had now gone a long way without

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<sup>1</sup> A story probably connected with this has been published by Dr. R. H. Lowie. The fight with the Buffalo chief which is so obscure here is entirely pertinent in the Assiniboine narrative, (c), p. 130. The narrator omitted the latter portion of this myth, which is the basis of the ceremony for infants because he did not wish to impart such information. The man succeeded in killing the white buffalo. The infants when four days old are placed on a buffalo blanket during the ceremony which introduces them to the world and its powers. See p. 269.

finding the enemy. They turned back, dying from thirst. There was only one who had not died and he was weak from thirst. When it was dark he lay down where a clump of trees was standing.

Ravens were living in the trees under which he lay. Near morning, he woke up and heard the ravens talking. "This is the man who killed the buffalo. They have been killing a great many of them over there." Up above him, he heard the ravens naming the men one by one. "This man, he killed one, over there," they were saying. "Another man killed one here. This man killed a very fat buffalo. This man also killed a very fat buffalo." When morning came, the ravens had mentioned the killing of very many. The man was very thirsty.

About noon he came to a prairie dog village where he lay down. A prairie dog came up out of his hole and brought him a small dish of water. He drank that and again started on his journey.

After a time, he saw a buffalo calf standing. The man traveled along with the buffalo calf. They came where the red mountain ridge stands up horizontally. The buffalo was then about so large (four feet high). When they came to the red place, the buffalo was fully grown. There was a plain there and very many buffalo among which the two went. At evening the ground was white with their tipis. The man lay down in the doorway and spent the night. The next morning the buffalo all went off away from him. There were no tents, only signs that buffalo had been lying there. The buffalo went off toward the east, and the man followed after them. That evening, he came to their camp again. He lay down again in a tipi by the door. The next morning instead of their camp there were only signs of buffalo having lain there. They went off again and the man followed them. At evening he came again to their camp and lay down for the night in the doorway. The next day he followed after them again and came to their camp at evening.

When it was dark, a buffalo who was chief, said, "You have married a very brave man's wife." It was a white buffalo who spoke thus as a chief. He had said, "If any man is braver than I, he may marry my wife." Then the chief came to his house and said, "Make arrows and feather them with the tail feathers of the falcon. Make some also and feather them with mixed feathers. Make a bow of locust (?), one of mulberry wood and another of cedar." Then he made arrows and feathered them. "Make a bow also," he told him.

Then the chiefs all gathered at one place. The man and the largest buffalo stood facing each other. "Do not be afraid," he said, "shoot with these arrows." He commenced shooting and continued until he had used up those he made first. Then he began to shoot with the other kind and used them all. He gave them all to him.

Then he said to him, "The Peeos River will be your chief; the Canadian River will be your chief; the Rio Grande will be your chief; the Chama River will be your chief."<sup>1</sup>

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<sup>1</sup> These are the sacred rivers of the Jicarilla. The Canadian and Rio Grande are male, "men," the Pecos and Chama are female and are so pictured in the ceremonial dry paintings.

## TALES.

26. COYOTE STEALS A MAN'S WIFE.<sup>1</sup>

While a company was on a journey, a rock, on which a man happened to be, was raised to the sky. Coyote took the man's wife and moved away with her. The other people also moved away leaving the man on top of the rock where he lived alone. After a long time, he succeeded in getting down and started to follow the trail of those with whom he had camped. When he came to a place where the campfire had been he said to the fire poker, "How long ago did they leave?" "Long, long ago, they went away," it said. When he came again to a place where they had camped, he asked the pestle, "How long ago did they move from here?" "They moved away long, long ago," it said. He went on again until he came to the signs of another camp. "How long ago did they move away?" he asked the muller. "Not very long ago," it replied. He came where they had camped again and asked the stick on which hides are placed for dressing how long ago the people had moved. "They moved away just now," it replied. He went on and soon came to the tipi.

When he came there he found his wife, Coyote being away hunting. When Coyote came back bringing a deer the man said, "Get some small stones and put them in the fire." When the stones were hot he directed that some fat be heated also. When everything was ready, he took a stone out of the fire, wrapped it in fat, and said to Coyote, "Swallow it." Coyote swallowed it. Then he took another stone from the fire, put it in the fat and said to Coyote, "Swallow this too." He swallowed it. He prepared a third stone in the same manner and Coyote swallowed that. When Coyote had swallowed the fourth one, he said, "I thought you were doing something to me." When he had sat there for some time, he said, "Waw," and started to run. He fell dead while he was running.

"Take a bath," he told his wife. When she had bathed and come back to him they moved their camp toward the east.

<sup>1</sup> The San Carlos Apache have this story, Panther being the one whose wife is stolen and who afterward takes revenge. The Jicarilla informant insisted that it was not Panther but an ordinary Apache who played this part.

## 27. COYOTE TAKES ARROWS FROM OWL.

Owl was the one who had arrows. He had a club also with which he killed men whom he ate. "Up at the low gap I am watching for men, wū hwū wō," he sang. Coyote came walking along in front of him. "Wū hwū wū," sang Owl, "I am looking for men in the low gap." The two came face to face there. "Now," said Owl, "the one who vomits human flesh will kill men." "Very well," said Coyote, "shut your eyes." Owl shut his eyes. When he vomited, Coyote put his hand under and took the meat. The grasshoppers which Coyote vomitted he put in Owl's hand.

"Now open your eyes," said Coyote. Owl looked and saw the grasshoppers lying in his hand. Coyote showed him the meat. "What did I tell you," said Coyote, "this is the meat I threw up." "Where did I drink in the grasshoppers?" said Owl.

Coyote ran all around Owl. "Because I run fast like this I eat people," said Coyote. "These legs of yours are too large, I will fix them for you. Shut your eyes." Coyote cut Owl's leg, trimming away the meat. "Dō xa'a'a you must say," Coyote told him. He broke his leg with a stone and took the arrows away leaving him only the club.

Coyote ran around Owl who threw his club at him. He would say, "Come back, my club," and it would come back to him. He threw it again. "Come here my club," he called. He hit him with it. Coyote said, "Wherever a stick falls when one throws it there it will lie." The club did not return to Owl.

"Now you will live right here in the canyon where many arrows will be in front of you. Somebody might kill you," Coyote told him. Owl hatched himself along into the canyon. "Arrows painted black may kill you," said Coyote. Coyote went around in front of him and shot him with his own (Owl's) arrows.

After that everybody was afraid of Coyote who went around killing off the people.

## 28. ANTELOPES TAKE ARROWS FROM COYOTE.

They got two little antelopes for him and placed them in his way. He came where they were lying. "Now we will have a footrace, my little nephews," Coyote said. Coyote put a panther skin quiver on one of them, a black bow on the other. The antelopes fell down. "You do not run very fast, my nephews," said Coyote, "stand here in front of me." The antelopes ran off in another direction. They were running side by side.

Then they turned and ran back side by side. Coyote ran after them. When he was close to them they ran in different directions. Coyote ran after one of them. The one that was running this way fell. Coyote looked at it and then ran toward the place where it fell. It ran away from him again. Coyote was pretty close when he looked at the other one and saw it fall. He ran to the second one which fell. They were getting a long ways apart and Coyote was tired out, running first one way and then the other. The antelopes took the arrows away and went among their friends.

Coyote speaking as a chief said, "I want you to go after the antelope." They all stood in a circle. "I want you to run after the one which carries the quiver," Coyote said. The antelopes stood facing outward. They broke through the circle. They came together again. "All of you look for the antelopes," Coyote said. They surrounded them. "Go after the one which has the quiver," he said. The antelopes were facing outward. They broke through again. Coyote himself came home, out of breath with running. They all came back.

The next day he gathered the people again. They surrounded the antelope. "Run after the one that has the quiver," he told them. The antelope stood facing outward. They broke through again. The next day he gathered the people together again and they formed a circle. The antelope stood facing outward. They broke through the line. He himself was out of breath.

#### 29. ANTELOPES TAKE ARROWS FROM COYOTE. (Second Version.)

Coyote having come to Owl who alone possessed arrows, took them away from him and killed him. After that, Coyote was the only one who had arrows and everyone was afraid of him. Since the arrows belonged to bad people, the others came together and discussed how they might take them away. The chief said to them, "That crazy fellow has the arrows. How shall we take them from him?" Black tail and white tail deer were first consulted. When it was Antelope's turn to be heard he said, "You need someone who is smart, I will take the arrow away from him for you."

Antelope's two small children went to Coyote who challenged them to a footrace. "You are too small to run a race," he replied. Beginning to run about them Coyote put the quiver on one of them and the bow on the other. When they were some distance from Coyote, they became large antelope. When Coyote realized what had happened, they were already a considerable distance away. He ran after them, but they were running very fast.

"Wait, my nephews," he called after them, "I will tell you something." The antelope paying no attention to him, ran on. Coyote became very tired. "Wait," he said, "it is my turn, give the arrows to me." "When you overtake us, we will give them to you," they replied.

Coyote having stopped, the two antelope stopped also but would not let him come near them. Coyote said, "Now, my nephews, your horns will be like bows and your manure will be like arrows."

Then Antelope said to the others, "I have taken away for you the things you were wishing, the arrows Coyote had in his hand. That is why it is good now. It would have happened that people who were not good would have possessed arrows, and would have shot and killed human beings." Those who could run fast took away the arrows and all the other people were afraid. "You did well," the others said to them. "Now we need not be afraid." In this manner the arrows were taken from Coyote.

### 30. COYOTE TRIES TO MAKE HIS CHILDREN SPOTTED.<sup>1</sup>

A deer was going along the arroyo among the willows with her spotted fawns. Coyote, coming up to her, said, "How do you make your little ones so spotted?" "Why, they are born that way," she told him. Coyote did not believe it. "O no, you do something to them to make them that way." Then Deer said, "I dig a hole for them at the top of the ridge where the wind blows up, then I pile a lot of cedar wood in front, and set it on fire. The sparks that fly out make them spotted." "What did I tell you?" he said.

He went home after his children and said to them, "Come my little children, I will make you spotted." He made a hole for them on the crest of the ridge where the wind blows up. He piled cedar wood in front of the opening, lit it, and then sat at one side to watch. They climbed over each other, crying, until the fire killed them. When the fire had burned down he looked at them. When he saw their lips turned back and their teeth showing in white rows he said. "O, you are laughing because you are so beautifully spotted." He took one of them by the arm, but when he pulled, it came off. They were thoroughly cooked.

He went away to find the deer. He set the willows on fire where he supposed she was, saying, "You told me a lie. You may say, tsi." When the fire had burned out there was nothing there for the deer had gone out on the other side. Coyote started away again.

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<sup>1</sup> Russell has this story in just the same form but it is told of Fox although the concluding sentence refers to the characteristic howl of Coyote, (a), p. 265. Compare, Stevenson, p. 153.

31. COYOTE KILLS HIS OWN CHILD INSTEAD OF THE TURKEYS.<sup>1</sup>

Coyote came where a flock of turkeys was rolling in the dust. He put them in a sack, saying, "I am going to roll with you." When he had rolled with them twice he carried them home. He told his children to build a fire and then said, "You had better consider what we will do with them." The smallest child said, "We should take them out of the sack one at a time, wring their necks, and put them in the fire." Another one proposed that they should all break off sticks for clubs and stand in a circle about the fire where all the turkeys could be turned loose. This they did. The youngest coyote rushed in where the turkeys were scattering the ashes with their wings and he only was killed. "Why only the little one, the smartest, is dead." Coyote started away again.

32. COYOTE AND PORCUPINE CONTEND FOR A BUFFALO.<sup>2</sup>

Porcupine was sitting where the buffalo trail crossed a stream. "Take me across," he said to Buffalo. "All right, sit between my horns," said Buffalo. "When you shake your head I shall fall into the water," said Porcupine. "Well, sit in the middle of my back," said Buffalo. "When you shake yourself I shall fall into the water," said Porcupine. "Sit by the root of my tail, then," Buffalo said. "When you shake your tail, I shall fall," he said. "Well then, crawl inside of me," said Buffalo. Porcupine crawled inside and crossed the river. He gnawed off a large blood vessel and Buffalo fell with him at the edge of the water. Porcupine crawled out.

"I will look for a flint to butcher it with," Porcupine was saying to himself when Coyote came by and heard him. "What did you say?" asked Coyote. "I will look for a small flint with which I can make an arrow, I was saying." "You said something good," Coyote replied, "'I will look for a flint to butcher it with' you were saying. Let us go where it is." They went there. "Let the one who jumps over it butcher all of it," Coyote suggested. When Porcupine tried to jump over it he fell against its belly. Coyote jumped over its tail and commenced to butcher it, while Porcupine watched him. When Coyote had finished he gave the intestines to Porcupine saying, "Wash them for me." Porcupine ate some of them after he had washed them. When he returned with them, Coyote

<sup>1</sup> Dorsey, (d), p. 102; (a), p. 458.

<sup>2</sup> Russell, (a), p. 263; Lowie, (a), p. 267; Mason, p. 316; Kroeber, (c), p. 270; Spinden, p. 21.

being suspicious, looked into his mouth and saw remnants of the food. He killed Porcupine with a club. He lay there dead.

Coyote, having defecated by the Buffalo, started home for his children. When he had gone a little way Porcupine jumped up. Coyote's faeces called out, "He has jumped up." Coyote came back and killed Porcupine again with his club. When Coyote had gone some distance again, Porcupine jumping up, threw dirt into the mouth of the faeces as they were about to shout the warning. They did not shout again.

Porcupine carried the meat to the top of a pine tree, and sat down there to eat it. When Coyote came back with his children there was no meat there. They just licked up the blood. Porcupine, sitting up in the tree, spoke to them, "Lie down under the tree, cover yourselves with a blanket and I will throw down some meat." They all lay down but the youngest one watched Porcupine through a hole in the blanket. "He is throwing the backbone at us," he cried and jumped up. The backbone fell on them and killed them all except the smallest one.

"Climb up here," Porcupine called to the remaining one. He climbed the tree and Porcupine gave him the neck glands of the buffalo. When he had eaten them he asked Porcupine where one might ease himself. "Where the slender limb projects one sits," he replied. When the little Coyote had gone there Porcupine kicked the branch so that he fell into the canyon and burst.

### 33. COYOTE LOSES HIS EYES.<sup>1</sup>

Coyote took out his eyes and threw them up. They fell back again. Some time after, when he was walking through the woods and happened to be under a tree, he did this. His eyes caught on the tree. He went away again in this direction. Someone made eyes for him out of yellow pitch and cautioned him, "You must not lie in the sunshine." Coyote, however, did lie in the sunshine and the pitch when it became warm ran down on each side of his nose. That is the reason Coyote has marks from each eye down his cheeks. The eyes that Coyote threw into the tree became plums.<sup>2</sup>

<sup>1</sup> Matthews' account obtained from the Navajo has considerable detail, pp. 89-91. This story has wide distribution: Teit, (b), p. 632; Russell, (b), p. 215; Wissler and Duvall, p. 29; Kroeber, (a), p. 70; (b), p. 168; Dorsey and Kroeber, p. 50; Mason, p. 314; Stevenson, p. 153.

<sup>2</sup> This sentence was obtained at the end of text 35, out of its connection.

## 34. COYOTE KILLS THE PRAIRIE DOGS.

Coyote tied the long hair from a buffalo's leg to a stick making it look like a scalp and started off, carrying it in his hand. When he came to a prairie dog town he told them to shut their doors and come and dance. They did so. Coyote had a stone concealed in his hand with which he hit the prairie dogs, killing them as they danced round in a circle. He told them that it was the dancing that killed them and that toward evening they would get up again. The smallest of the prairie dogs who was being carried on his mother's back called out, "He has a stone in his hand." At this, all the prairie dogs ran toward their houses which, being closed, they were unable to enter. Coyote striking at them on both sides had killed a good many.

Then Coyote brought them all together and built a large fire. When it had burned down he separated the ashes and put in the prairie dogs to cook, putting the smallest one across the others at the top. Having arranged them, he covered them with ashes and built a fire on top. While they were cooking he went to sleep. Wildeat, coming along, took all the prairie dogs out. He removed their tails, putting them back in the ashes, and replaced the little one on top. He carried all the remainder away with him and commenced to eat them.

When Coyote woke up he took a stick and poked out one of the prairie dogs. Seeing that it was small he said, "O, I do not need this one," and threw it away. It fell into the top of a tree which stood close to a stream of water. Coyote then seized a tail and pulled it out. "O, the tail has burned off." He then poked around with a stick in vain. There were none.

He went to find the one he had thrown away. Seeing it lying, as he supposed in the water, he dived and searched for it in vain. When he came out of the water he saw it still lying there. He did this four times and then lay down by the edge of the water to rest. On looking up he saw it in a tree above him. Jumping up, he got it and chewed it up bones and all.<sup>1</sup>

35. COYOTE IS REVENGED ON WILDCAT.<sup>2</sup>

Coyote started off to find Wildeat. He came upon him while he was sleeping. Having built a fire he took out Wildeat's rectum and cooked it. When it was done he woke Wildeat and showing him the morsel, said,

<sup>1</sup> A very similar story is told of Old Man by the Blackfoot, Wissler and Duvall, p. 29.

<sup>2</sup> Mrs. Stevenson has the incident in greater detail from the Sia, p. 148.

"This is all your people gave me to eat, although they have been killing plenty." He gave the piece to Wildeat who began to eat it. When there was little left, he told him the source of the food. Wildeat put back the small part that remained. That is why the fat of Wildeat is spotted.<sup>1</sup>

### 36. COYOTE AND BEAVER PLAY TRICKS ON EACH OTHER.

Coyote, as he was traveling, came to the shore of a large lake where he lay down and went to sleep. Beaver coming there, took him out to the center of the lake where he woke him up. Coyote started to swim to the shore but when he had gone a little way, gave it up, and came back. Beaver, swimming around him, forced him toward the shore. Coyote continued to turn back and Beaver to force him on, until he finally reached the shore where he came out of the water nearly dead.

He walked along keeping watch until he found Beaver sleeping on the shore of the lake. Coyote, taking him on his back, carried him far from the water where he woke Beaver. Beaver started back to the water, hitching himself along. Coyote kept running about him as he crawled along. When Beaver got back to his home, he was nearly dead and had the skin all worn from his hands.

### 37. COYOTE APES HIS HOSTS.<sup>2</sup>

Coyote while traveling, came to a rock standing close to the water's edge where Kingfisher had his home. Kingfisher in greeting him said, "You have come to me when there is nothing to eat." Right below him there was smooth ice over the water into which Kingfisher nevertheless jumped and brought out a fish for his guest. Coyote ate it and when he took his leave said, "Come and see me."

Coyote camped in a place where a rock was standing. When Kingfisher came to see him, Coyote greeted him, saying, "You have come to see me when there is nothing to eat." There was smooth ice right below into which Coyote jumped, striking his nose so hard that he died. His guest took a fish out of the water for him and brought him to life. Giving the fish to Coyote he said, "I have magic power for this sort of thing." When Coyote had eaten it, Kingfisher went home.

<sup>1</sup> This statement lacks connection. The full story explains the shortening of Wildcat's nose and the lengthening of Coyote's, the one operating on the other while sleeping.

<sup>2</sup> Russell has an additional incident with Prairie Dog as host, (a), p. 265. Matthews has given a similar story in which Wolf was host, p. 87. Compare similar stories, Lowie, (a), p. 265; Dorsey and Kroeber, 113-120; Kroeber, (c), p. 264.

As he was traveling Coyote came where Buffalo's wife was fleshing a hide. Buffalo greeting him said, "You have come to us when there is nothing to eat." After a time, putting his hand behind him, he brought it back with some meat. Having pounded it up fine, he pushed a stick up each of his nostrils from which fat ran down on the meat. Having mixed the food, he gave it to Coyote on a dish to eat. As Buffalo was eating he kept saying, "Whu u," Coyote was afraid and jumped up. "O, I always make that sort of noise," said Buffalo. This happened four times, Coyote being afraid each time. "Come to see me," said Coyote as he took his leave.

When Buffalo came to see Coyote he found him at his home wrapped in a buffalo robe and wearing horns which he had made for himself. His wife was fleshing a hide. "You come to us when there is nothing to eat," Coyote said to Buffalo. He took some bark from under his blanket and pounded it up. When he pushed a stick up his nostrils only blood dropped on the meat. "What was it I did wrong?" he said. Buffalo put his hand behind himself, took out some dried meat, and pounded it up for him. He pushed a stick into his nostrils and fat flowed out which he mixed with the meat. Passing it to Coyote he said, "Eat it, I have magical power for this sort of thing."

Coyote traveled along and came where Elk was lying. He was a large elk with many branched horns. Elk greeting him said, "You have come to us when there is nothing to eat." When Elk turned his head sideways, Coyote was afraid and jumped. "O, I am always this way. Do not be afraid," said Elk. Reaching to his hip he took off a piece of meat and gave it to Coyote who ate it. Coyote as he left said, "Come and see me."

When he came to Coyote's home, he was lying there with sticks pointing in different directions, tied to his head. His face was all swollen. "You come to us when there is nothing to eat," he said. After a time, Coyote put his hand under his blanket and took out some pine bark which he gave him. "What did I do wrong?" he said. Then Elk, taking out some dry meat, gave it to him. "I do this by magical power," he said, "eat it." Coyote ate it.

Coyote traveling this way, came where a bird<sup>1</sup> had his home. This bird had red feathers which he spread out. Coyote being afraid, said, "Your house is on fire." "O, I am always that way," said the bird. "Come and see me," said Coyote, as he left.

When he came to Coyote's house it was burning. Coyote had set fire to it. "Your house is on fire," said the guest. "O, I am always that way,"

<sup>1</sup> One of the woodpeckers.

said Coyote. The fire had burned close around him but Coyote giving his tail a flap jumped over it.<sup>1</sup>

### 38. COYOTE IS DISOBEYED BY TURKEY.<sup>2</sup>

Coyote came where there was a flock of turkeys. He said to one of them, "Go to my home and they will eat you. Tell them that they must save the hind quarter that has a black mark on it for me." Turkey went to Coyote's home and said to his family, "Coyote says that you should eat the smallest child, but that you shall mark a hind quarter and save it for him. That was what your father told me when he sent me to you." Coyote's wife struck the youngest child on the side of his head and killed him and then they ate him up.

Turkey went back to the people. When Coyote came back he said, "Where is that man I sent you to eat?" "When he came to us, he said, 'Your father sent me here to tell you that you should kill the smallest child and eat him, saving the right hind quarter marked with a coal for me.' Because of that we killed the smallest child and ate him. The right hind quarter we marked with a coal and put away for you," they told Coyote. "May he die! He lied. I sent him to you that you should eat him."

Coyote started away again and came to the turkeys. They flew away from him and alighted in a pine tree. Coyote started to chop down the tree. When it was about to fall, they flew off to another tree which Coyote also commenced to chop. As it was about to fall they flew again into still another tree. This Coyote also cut down. Before it fell, the turkeys flew, alighting in still another tree. Coyote commenced chopping this also. Before it fell, the turkeys flew away alighting in another tree. Coyote tired out, gave up the task.<sup>3</sup>

### 39. COYOTE IS SHOT WITH A PINE TREE.<sup>4</sup>

A long time ago, Coyote was traveling about. He came where a small brown bird was feathering arrows. He was putting feathers on the trunk

<sup>1</sup> Among the Caddo, Coyote puts fire on his head to imitate Woodpecker, Dorsey, (d), p. 94.

<sup>2</sup> The Wichita story has Coyote first make Turkey declare he is an honest man, Dorsey, (b), p. 289.

<sup>3</sup> Ed. Ladd added that Coyote shot his arrows into the under side of the limb on which the turkeys were sitting in a row, cut the tree down and recovered his arrows. He repeated this four times.

<sup>4</sup> Kroeber, (a), p. 69; Dorsey and Kroeber, p. 54.

of a whole pine tree that stood there. "That arrow will not kill anything. Let me see it," said Coyote. "Shoot me with it." They shot him with it. He ran away from them and everybody ran after him. Finally, Coyote was tired out. The arrow had passed through him carrying away all of his body except a rim of hair. "The hair on my back must have blown off," Coyote said.

#### 40. COYOTE INSULTS THE ROCK.<sup>1</sup>

Coyote ran off from there and came where a rock was rolling around under a cliff. "I am going to roll over you," the rock said. "I run fast. You can not run over me," said Coyote. "Don't say that, I will roll over you," cried the rock. Coyote defecated and urinated on top of it. The stone commenced to roll. Coyote was running around in front of it. "Here I am, roll on me," he cried. It was rolling after him pretty fast. Coyote, as he was running around, started up a hill. The stone came after him. When he started down, the stone still came after him. For a long time, they did that until Coyote was tired out. "I am going to clean it," said Coyote. Then he licked it clean and started off again.

#### 41. COYOTE MARRIES UNDER FALSE PRETENCES.

He came to a camp and asked that a girl be given him in marriage. The man had said, "I will give my daughter to one who has large leg muscles." Coyote, displaying his leg muscles, was given the girl. A horse whinnied. "That is my horse, making the noise," Coyote said. After they had stayed there some time they prepared to move the camp. "I am going to get my horse," Coyote told them. His wife's family still remained there while the others moved away. When Coyote did not return, those who remained started and went to the other camp. "My horse came this way," said Coyote, as he ran out toward them. "A panther skin saddle blanket was on him and the halter and bridle of rope were dragging."<sup>2</sup>

<sup>1</sup> Dr. Lowie secured a more extended form among the Northern Shoshone. Lowie, (a), p. 262. Compare Dorsey and Kroeber, p. 65; Mason, p. 306; Kroeber, (c), pp. 260-264; Dorsey, (c), p. 260.

<sup>2</sup> A panther skin saddle blanket is an affectation of the wealthy.

## 42. MOSQUITO MARRIES UNDER FALSE PRETENCES.

Coyote ran off again from them. They did not find him and went off camping in another direction. The man married his daughter to Mosquito. He came to her at night. Early in the morning he said, "I am going to hunt," and went off. At night he came back bringing nothing but the blood. "I will go after the meat in the morning," he told them. He came back at night without anything, saying, "The ravens ate up all the meat." "Why did not you bring the bones, at least?" they asked. "The bones too, were all chewed up," he replied. The next evening he came back bringing nothing but blood. "I put the meat in a tree," he told them. The next day he went after it but came back reporting that the ravens had eaten it all. "Well, why did not you bring the bones anyway?" they asked him. "The bones too, were all eaten up," he said. While they were still sleeping the sun came up. His wife uncovered his face. His mouth was slender and very long. His arms and legs were very slender too. She stood and looked at him. They took the tipi down and moved it. When he woke up he covered his head with his blanket and went off in this direction. She left him.

## 43. COYOTE DECEIVES A WOMAN.

They moved their camp from that place. Another girl became Coyote's wife. "I am going off to hunt," he said, and went away. At evening, when he came back his face and hands were covered with blood. He had caused his nose to bleed and rubbed the blood on his face and hands. "I killed a good many of them," he told them. "I am going to get the meat," he said next morning and started back toward it. He came home without anything. He had just been telling lies.

44. COYOTE AND THE MEXICANS.<sup>1</sup>

One time, they say, they caught Coyote for his lying and put him in a sack. They started to carry him to California, where the judge lived. They brought him to the house of the judge. Coyote turned himself into a girl. The judge removed his clothes with the intention of spending the night with the girl. When he opened the bag Coyote came out and began to bite him. The judge ran out crying. Coyote taking all the money started to carry it home. Whenever he came to a tree he threw money on it.

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<sup>1</sup> This is a Mexican folk tale which is told in Spanish by the Mexicans in New Mexico.

He came where a Mexican lived who had treated his dog badly. It was very poor. "Compadre," Coyote said, "how is it you are so poor?" "Compadre," replied the dog, "my people treat me badly." "I will make them treat you well," said Coyote. The Mexican had some hens. "I will run off with one of the hens," said Coyote. Then Coyote seized one and ran off with it, biting it as he ran along slowly. "Where is the dog?" said the Mexican. Then he sent the dog after Coyote who was now beyond the hill. The dog ran up to him, took the hen and carried it back. On that account they treated the dog well.

The family went off to a dance one night leaving the dog at home. Coyote came to see him. "Compadre, are you staying all by yourself?" asked Coyote. The dog replied, "I am just by myself, Compadre." They were staying there together when Coyote asked the dog, "What is in that box?" "There is a bottle of whisky in there," said the dog. "Compadre, let us take a drink," Coyote said. They took out one bottle and began to drink it. When they finished the bottle Coyote said, "Compadre, I am going to shout." "Don't do it," said the dog, "the people might know about it." Nevertheless, Coyote became drunk and commenced to shout. The people came back, whipped the dog and drove him out. Coyote had defecated on all the clothes. That is why the dresses of the Mexican girls are spotted. The trees upon which he threw the money became apple trees. That is why apples are sold for money.

#### 45. HOW MOLE WON THE RACE.

All the men congregated to run a race to the border of the world where a pretty girl was living. The one who would get there first would marry her. They were running along, Coyote far ahead of all the others. He kept looking back as he ran along. The men were all running one behind the other.

Heron started to run long after the others had set out. He ran by all the others as they were going along a slope, and came where Mole was running throwing a lot of dust over himself. "Where are you running?" said Heron to Mole. "We are all running to that girl over there." "Sit on my back," said Heron to Mole. He lay by Heron's tail who ran with him passing everyone else. Finally, he came where Coyote was by himself, far ahead of the others. He turned and looked back. Heron passed by him and coming near the place put Mole down saying to him, "Hurry up now, run." Mole came there. When Coyote and the other men came running along, Heron said to them, "What are you running for? Mole has already married the girl."

46. FROG WINS FROM ANTELOPE IN A FOOTRACE.<sup>1</sup>

Two antelope were gambling with a white tailed deer and a frog. The antelope and deer ran a race in the woods. White tail deer jumped over the tree and beat, for antelope had to run where there are no trees. He won from antelope the dew claws and the fat on the hips.

Then the antelope suggested that they run a race with frog out on the plains. Many frogs put themselves in a line, reaching from the starting place to the goal. When they started to run each frog jumped this way just as one shakes a string. The antelope was beaten because he thought frog could not possibly win. That was the way it was done.

## 47. WHEN THE BIRDS WERE CHIEFS.

They made Robin chief they say. When he spoke as a chief all the clouds disappeared. Then after him Tsitke'ike spoke as chief. Then everybody killed game and his people were well pleased, and next Tcogaligo was chief. They had very much deer meat and his people were pleased. All the people were bringing meat and were happy because of their chief.

When Te'l<sup>2</sup> became chief and spoke it grew cold. "Do not speak," they said to him or it will snow. "Go and eat cedar fruit," they said to him, "you have talked enough." "Let me alone anyway, I am the chief. Do not bother me," he said to them. "Wherever I camp, the heat almost kills me. My children cry because of the heat. Because my mouth is cold I do not live among the people. I go about by myself, whistling. I ask that much snow should fall on you because you do not like me. That is why I do not like you. If you do not bother me my mind is not against you." Thus he spoke, they say.

## 48. WOODPECKER DESCRIBES HIMSELF.

They say Woodpecker spoke as follows: "I like to climb trees. I live among them because no one talks to me. I peck holes and eat with my hard bill. I raise my children in the holes I make. That is why I like the trees. I live upon their pitch. Whatever happens I do not complain

<sup>1</sup> The story is told of Coyote and Turtles among other tribes. Dorsey, (d), p. 105; (e), p. 143.

<sup>2</sup> A brown bird big as a robin.

because I have supernatural power. I like to carry about the rotten pine. I like to pull off its bark. I like the trees because I live upon them. He painted my face red and made my bill with which I carry wood. Although I peck with it all day, my head does not ache. My hand does not get tired because I am used to it. I go among the trees all the time because I like them very much. I eat the pitch and get fat from it. I go among the trees by means of my wings. I like to fly about from the top of one tree to another. That is why I do not complain. Because it is my nature I live among the trees. I sleep well in my house."

#### 49. FLICKER DESCRIBES HIMSELF.

"My name is Gose 'flicker.' I eat with my long bill. I fly with my wings which are red underneath. My legs are blue and the borders of my eyes are pinkish. My voice is loud and when I sing all the people hear me. They like my voice. This is my nature," he said they say.

#### 50. LEWIS WOODPECKER DESCRIBES HIMSELF.

"My name is Niji. My eyes shine. My beads are becoming to me and my coat is very black. I raise my children in a hole in a tree. My young like to live there. They feed upon grasshoppers and flies. I live with my children. My red breast is becoming to me. I shout every summer and the people like to hear me. They all know my voice. I do not eat much pitch but I like acorns." This way he spoke they say.

#### 51. OWL DESCRIBES HIMSELF.

"I am called Yi, 'owl'. I carry a basket and frequent the low gaps looking for people. I sing for them but do not think about them." "If you come to see me, you may eat the leg which lies in the basket," he told him. "There is nothing in it," his guest replied. "Yes, there is pemmican in it," he said. "That is my luncheon. When the sun goes down my basket will be full of meat."

"Where shall I come to see you?" he asked. "You may come to me where the two cedars stand." He came there at evening and found his friend with a basket full of meat. The pemmican that had been in it was gone. "This is something's meat; take it home to your children." Then he

carried it to his children. "I am carrying it home to my children," he said. "There are not many of them, there are only two." "Anyway I am pleased, for I was looking for provisions. My children eat nothing but meat. They become large quickly because there are only two of them." "The people fear me because of my eyes. They are afraid also of my yellow horns. This is my nature. I bring you people's meat and I say to him, 'whm o whu!'" Thus he spoke they say.

### 52. PANTHER, THE GREAT HUNTER.

When Panther hunts they say he kills many deer. He only kills the big bucks. His house is full of buckskin. He only eats the hind quarters and the breast. His wife dresses hides until she is tired and then calls her daughter to help. "I told you to rub this skin. You are lazy about it," she said to her.

The trees about his house were about to break with the drying meat. Wolf came to visit them. He gave him a hind quarter when he came to his tent. People's fat is good. He pounded the meat for him and gave it to him. "Have you satisfied your hunger, my partner?" he inquired. "Thanks, my friend, I have had enough." When he went home his children ate of the meat and were happy. "I do not want anything," his wife said, "I am satisfied. My husband goes hunting and comes back with meat."

"That is the way I do," said Wolf. "I kill nothing but bucks for you. I began by killing fawns but now I don't shoot them. You shall eat nothing but hind quarters. You shall be wiping the fat from your mouth. When I start out to kill I succeed. There is plenty of buckskin in my house. You will see plenty of deer meat there and you will get tired of carrying it. You will be tired of carrying meat by the time I have hunted twice. You may rely on me for I do it for you. No one comes to me and asks for meat in vain."

### 53. THE GOVERNOR, OLD WOMAN WHITE HANDS.

Long ago, four men lived at Taos lying on a shade.<sup>1</sup> They went about with their minds but their bodies remained at Taos. One of them went east looking for the enemy and found their camp. The four men came

<sup>1</sup> The common four-posted raised platform on which food is stored and under which the family often sits.

there and took their stand facing inward from the four directions. They killed the enemy, driving them in toward the center. They killed the enemy but burned up their property. After this they would come back to Taos and lie on the shade.

One went east again and found the enemy camped on this side of the Arkansas at Tsekūī'aye, "rock stands up". He came back and reported. They sent him to Santa Fé, saying, "Go to Old-woman-her-hand-white and tell him to kill the enemy for us. Tell him to come at once."

The messenger came to the governor and told him. The governor did not believe the man but put a ball and chain on his ankle to roll along as he walked.

He did not return at the end of the first day or the second. "May you die! Old-woman-white-hands you have done something to him. That is why he does not come back," they said. The next day he did not come although they expected him. "May you die! You must have done something to Okadī. Now, we had better go after him," they said. When they came there they asked, "Where is the man we sent to you asking that you kill the enemy for us?" Then Okadī came there from the jail walking very slowly, the ball tied to him rolling along. They looked at him and said, "His father was good to him and made a rattle for him." "You had better unfasten the chain. This is the man who came to tell you to kill the enemy for us," one of them said to the governor.

After two days they said, "Hurry and get ready. We will go back to Taos and wait there for you."

They gave them horses fitted out with bells. They started back, the bells sounding sīs.

They said again, "Oh, his father was good to him. He travels with the bells jingling." They came there and gave the horses and bells to the Pueblo Indians and then went upon their shade.

They remained there one day and then the next saying, "May you die! What is Old-woman-white-hands doing while another day passes?" And then over there the dust was rising from the horses as they came. They came to Taos with their horses all sweaty and camped by the sinking place.

At evening, they came to see them saying, "Old-woman-white-hands, where shall we camp to-morrow?" "Close by," he told them. "Oh, you must be with child," they told him. "We will start early to-morrow and get there before you," one of them said.

They were already there eating in the evening when the others rode up with sweaty horses. After dark, they came to the governor's camp and said, "Now, Old-woman-white-hands, where shall we camp to-morrow?" "Not

far," he replied. "You must be with child if you can't go farther than that, Old-woman-white-hands," they said. "We will start early to-morrow ahead of you."

They were sitting there, eating, about sunset when the others rode up with sweating horses. They went to him in the evening, saying, "Old-woman-white-hands, where shall we camp to-morrow?" "Not far," he replied. "Oh, Old-woman-white-hands, you must be with child. A little farther than that," they told him. "We will start early to-morrow ahead of you."

They were sitting there eating already. "You had better go and look at the enemy again," they told Okadī who was their servant. He went and looked. "Their camp is all quiet yet," he reported. They moved toward them. When they were near they told him again, "You had better go and look again. We will wait until evening." When they were near the enemy's camp they built a fire. "Now, Okadī, go to the enemy and get something to eat."

He went there where they were eating and they gave him some meat. The four men were sitting eating. "Go again and get water," they told him. He went there again and borrowed a water basket with which he brought them water. When they had drunk they said, "Carry the water basket baek to your enemy." He carried it baek.

The four men lay down. The others came about daybreak the next morning. They moved toward the enemy who had their camp on either side of an arroyo. The next day the men stood facing from the four directions. The enemy discovered them. They began to kill the enemy with their war clubs. They had no arrows but just clubs for weapons. On the other side of the arroyo they were not fighting. They fought with those on the one side until they were all killed. They went among those who had not fought, saying, "These are my folks," and stroked their hair as a sign of friendship. They gathered up all the personal property and the horses. "Now, Old-woman-white-hands, tell your people to stand in line on the other side," one of them told the governor. They distributed the goods among them.

Then he said to those of the enemy with whom he had made friends, "Pick out your horses." They picked them out.

"Now, Old-woman-white-hands, give the other horses to your people," he told the governor. When the horses had been given out he said to the governor, "Now, Old-woman-white-hands, you may camp after us as short marches as you wish. You have become a rich man. Go baek as slowly as you wish." The four men went baek from there in one day and climbed up to the top of their shade.

## TRADITIONS AND PERSONAL EXPERIENCES.

## 54. THE WAR WITH THE AMERICANS.

Long ago, the Jicarilla were camping at Mora. A large band was also camping on the Canadian. There were many cattle about there, one of which was wearing a bell. This one the Apache killed. They were discovered and the American soldiers came, demanding four chiefs. The Jicarilla would not give them up. The soldiers rode back and the Jicarilla moved their camp to another place. The soldiers came again on horseback and demanded the four chiefs. Before the fight began, the Americans passed about their canteens and drank whisky, becoming drunk. They then rode toward the Apache shooting at them. Their fire was returned, three of the Americans being killed. One Apache had his finger shot off.

The Jicarilla moved their camp to a mountain east of Picuris. When they had been there four days the Americans came again on horseback early in the morning. They halted and one approached to pass the Apache a paper. An Apache took it from the hands of the officer and tore it up. Someone shot the person who had handed the paper, wounding him in the arm. Then the soldiers opened the fight. They had halted on the plain with their horses and were shooting in different directions, the Indians having surrounded them. The Apache kept on shooting and killing the soldiers until only two were left. Four of the Apache were killed. They took all the arms of the soldiers and the money from their clothes, a large sum.

From there the Apache moved to the west side of the Rio Grande. From there they moved to El Rito and afterward to Vallecitos. A company composed of Mexieans, Pueblos, and soldiers, followed them, shooting at the Indians who moved their camp without anyone being killed. They camped by Coyote from which place turning back they went to Conejos. From there they moved eastward to Saikanyediye on top of the mountain. From there they went to the branch of the Arkansas near Pike's Peak and Pueblo. They then moved eastward to a canyon where they mingled with the Ute. They rode down to a place where a Mexican was living, killing all the people that were there. They brought back a scalp and danced with it.

After about a month they moved eastward from Pueblo where they

encountered a large number of the enemy. The fighting began early in the morning. The Apache climbed to the top of the mountain on foot where they remained for some time and then went westward coming to Dziildilee. After camping there a few days they continued westward. Again a band of soldiers, Mexicans and Pueblo Indians commenced to fight them. The Ute withdrew from the Apache who broke up into small bands and scattered in different directions. The Ute, not wishing to continue fighting, went to the various Mexican towns where they lived.

The Apache stayed in the mountains where the enemy, Mexicans, Pueblos, and American soldiers joined in fighting them as if they had been deer. Many old women and children died of starvation. Leaving the country east of Conejos, the Apache came to the neighborhood of Pagosa, camping among the mountains at the head waters of the Chama. At Tierra Amarilla they joined the camp of a band of Ute. After remaining there a while, they moved their camp to Cangillon near Abiquiu. There the American soldiers made peace with them, distributing goods from wagons. Each Indian received a present and peace was established. "Are these all there are left of you?" asked one of the Americans. "Yes, only so many," replied an Apache. "You were nearly exterminated," said the American. "Do not become enemies again. Many old men, children, and women, have died," he said.<sup>1</sup>

##### 55. THE HORSES OF THE APACHE ARE STOLEN BY THE NAVAJO.

Their camp was there at Cimarron. In the springtime the Navajo came and drove their horses away. The Apache rode after them, mounted on their horses which the Navajo had failed to get. As they followed them they found the poorer horses standing one by one. They brought only these home with them. When it was fall the Ute and Apache together went after them where they had driven the horses away. At Kōltsōye, "yellow river" they drove away the horses of some Mexicans. There they saw two mules which they took away and hid in the brush. From there

<sup>1</sup> Casa Maria said that when this happened he was about as old as his youngest deaf mute son, about twelve or fourteen. He said the American general's name was Gidi who afterward died at Taos. He agreed that this was probably the man called by Americans, Kit Carson. He said that the goods were issued by a man named Baixahi. In the Annual Report of the Commissioner of Indian Affairs for 1855, Mr. Merriweather, governor and superintendent of Indian affairs in New Mexico reports both the expedition and the making of peace. The presence of St. Vaian, an officer of the New Mexican volunteers, is mentioned. In the same report (p. 192) Mr. Carson mentions the fact that he was present at the time peace was made. An extended account of this war is given in the, "Life and Adventures of Kit Carson," Peters, pp. 414-526.

they went to Bosque where all the Navajo had been placed.<sup>1</sup> When they got there, six Ute rode on in front and after dark drove away four of the horses. Two of the Ute, who were out after another horse during the night, came upon a Navajo whom they shot, inflicting a flesh wound. The Navajo hid in the brush and the Ute brought back only the horse with the saddle.

Early the next day they rode toward them. The soldiers were drawn up on horseback in front of the ditch where the Apache and Ute dismounted and went forward with a flag which they had raised. The soldiers then announced that they would fight against whichever tribe fired the first shot. They then rode with them into the town of Bosque. The Ute and Apache rode in the middle with the soldiers on each side. The Navajo, coming up, said bad words against them but the soldiers surrounding the Apache would not let the Navajo attack them. Even when they were inside, the Navajo came up, still wishing to fight. Finally, they gave it up. Two soldiers stood by the door watching while the Indians were eating. A Navajo who wanted to sell something came up behind the soldiers and attempted to go in. The soldiers, discovering him, shot him right there and killed him. His own people (Navajo) took him outside.

After remaining there four days the Ute and Apache started home not having been given their horses because they had already stolen others.

Some of the enemy had been to Santa Fé. One of the family had died. "If any other tribe finds us, let them kill us if they want to," they said. They came to Santa Fé, two men, two women, and four children, eight of them altogether. As they were coming back from Santa Fé toward evening, the Apache and Ute returning from there (Bosque) saw them. Riding after them, they overtook them and commenced to fight. They killed one man. Two rode off and one woman attempted to escape on foot, favored by the darkness. They caught three of the children and this woman. They also captured the horses with their packs in which they were taking home, corn, bread, flour, peas, and whisky. They brought them all away, arriving after night where the Apache were camped. They did not take the scalps because no one knew how. The Ute knew how to take scalps but the Ute did not kill him. For that reason he was not touched.<sup>2</sup>

Early next morning, a man went over to the Ute and told them. "You come and scalp the man. We do not know how," he said to them. They

<sup>1</sup> The Navajo were prisoners of war at Ft. Sumner, Bosque Redondo, on the Pecos River from 1863 until 1867.

<sup>2</sup> The informant commented, "Very few of the Apache know how to take a scalp. If they do not know how, it (sculpting) makes them die without sickness. The body dries up. They sometimes fall in the fire."

immediately commenced to shout and run after their horses. Whoever got there first jumped on his horse without a saddle, and raced to the place where the man lay. They took the scalp, and cut off the ears. They cut off the fingers too. They brought these back to their camp. One of them took the scalp, turned it over his knee, and cut off pieces of flesh. They put these pieces in the fire, eating some of them and rubbing the others on their bodies.<sup>1</sup>

They rode off, stopping at noon, to eat. They built a fire. A man leaned his gun against a rock. While they were eating, a Ute climbed to the top of this rock, sat down and began to sing and shout. Without anyone touching it, the gun went off, shooting this man through the hip. He fell down and the others all ran up to him. The ball passed through the bone breaking it. They moved away from there, placing the wounded man on poles fastened on each side of a horse. They dragged him along this way.<sup>2</sup>

They moved to Cimarron. As they rode near they held the enemy's scalp. They went dancing around there and kept it up until night. They stopped at night and the men went to their homes. Early the next morning they started dancing again, continuing until dark. They stopped to eat. The next morning they danced again, continuing until sunset. They stopped to eat but began right away to dance again. It dawned while they were still dancing. After it was daylight they commenced dancing again, stopping to eat when it was night. They commenced dancing again and continued until it was daylight when they finished.

## 56. A FIGHT WITH THE ENEMY ON THE ARKANSAS RIVER.

The Apache and Ute were camping together near Cimarron. After they had held the bear dance, they moved away to the Canadian River and continued camping at "small hills", "saddle-washed-away", Carriso, "Cimarron dry", and "five peaks" until they came to a plain where there were many ponds of water. From here, they moved toward the east to the plain where many buffalo had been killed. They could not tell who had killed them. They next moved to a place on the Arkansas River called "white sands." From this camp they rode eastward looking in vain

<sup>1</sup> Because the enemy (Plains Indians) sometimes took off the Utes' ears and fingers to wear, the Ute did the same. "Just the Ute did this way, (ate it). The Ute say if they do this the enemy will not be strong. They will get scared quickly."

<sup>2</sup> The travois seems to have been used only for the transportation of the wounded and infirm, the practice of packing the loads on the backs of the horses having been adopted from the Mexicans.

for buffalo. They found only bulls going about by themselves, one of which they killed and brought back with them.

About half the band turned back west from this point while the others went on eastward. Another buffalo bull was found by itself and killed. East of the Arkansas River they found the track of a mule and a horse led behind, evidences of the enemy. They moved their camp back toward the west to a mountain called, Tseinteineyihu.

Three men turned back to hunt deer. The enemy who had been following, discovered these hunters and riding up, took away their horses. One man hid himself successfully, another escaped through the thick brush, and the third was followed by the enemy. On this side, where a small arroyo passing through a little flat enters the larger arroyo, the enemy began shooting at him. An arrow which the Apache was holding in his hand was hit in the middle. The Apache, having dismounted, waited close by in the arroyo. He shot one of the enemy who came up close to him causing him to fall from his horse. The others, coming to the same place continued the fight, shooting the Apache in the back. He pulled out the arrow but the small flint arrow-head remained in his body. He shot again and another enemy fell from his horse. The enemy were now afraid and withdrew. The Apache went into the brush. One of the men came to the Apache camp and brought them word of what had happened. That evening, several of them rode to the place on horseback. Having spent the night in the thick brush close to the enemy, they came early the next morning to the place where the two men were still staying. They found that the stones on which the blood had dropped where the enemy had been shot from his horse, had been all turned over and the bloody grass had been pulled up and thrown into the brush.

On the top of a small hill near by, a platform had been built on which the body had been placed together with all of his personal belongings. The Apache rode close by this place. They found where the enemy had been encamped in large numbers near the creek and had killed sheep and eaten them. The enemy had gone to the mountains on the other side of the river. The Apache turned about and started toward home.

Some of the Apache, two men, two women, and three children; seven in all, had started on in advance. They noticed some people traveling behind them and sent one of the men back to see if they were their own people. When he had ridden close enough to them he saw they were not his people. When he turned to ride away the enemy rode after him, calling to him to wait. Then he stopped his horse, took off his clothes, put on his warbonnet and shouted to them, "Now." A chief of the enemy rode toward him. The two men, drawing their knives, and stopping their horses close

together, tried to pull each other from their horses. Each stabbed the other with a knife and both were killed.

The enemy then rode up and surrounded the remaining Apache. The man kept shooting at the enemy. Although the arrows fell all about none of them hit him nor was he wounded by the bullets. After a while, he was shot in the sole of his foot. He killed many of the enemy. The enemy killed two white horses near one of which the wounded man was lying. He took off the bridle and then put it down again on top of the horse. While standing there he was killed. They were all killed except one small child whose body was not found. The enemy had taken it captive. The arms and legs of two of the children had been cut off.

When the remainder of the Apache came back to Cimarron they inquired for their relatives. Finding they had not returned, a party of eight went out on horseback and found their bodies where they had been killed. They gathered up and brought home four large bundles of arrows some of which they distributed among the Ute. The Ute said that even when several had been engaged in the fight they had never found so many arrows.<sup>1</sup>

### 57. A DUEL BETWEEN SCOUTS.

At another time they were off on a buffalo hunt. While one man was scouting ahead for the enemy he saw one of the enemy also scouting. They came toward each other, stood some distance apart and talked by the sign language. They motioned that they should come near to each other. One of them threw his arrows on the ground and held out his empty hand. Then the other one also threw his arrows upon the ground. The enemy held up his bow toward him and put that on the ground also. The Jicarilla held up his bow and put it on the ground. The enemy drew his knife, showed it to the Jicarilla, and placed it on the ground. The Jicarilla signed that he had no knife. Then they agreed to meet in the center and to make friends. Each said that he was without weapons. They met and commenced to talk by signs. Soon they were fighting with their fists. The Jicarilla was getting tired. The enemy picked him up and commenced to carry him where his weapons were lying. The Jicarilla had a knife suspended about his neck. As the enemy was carrying him toward his weapons he thought about his knife, drew it and stabbed the enemy under his arm. He dropped him and ran for his weapons. When he was close by them he

<sup>1</sup> When asked how the information was obtained concerning this encounter Casa Maria explained that a Mescalero Indian who was with the enemy at the time, afterward told of the occurrence on a ration day. The Ute immediately killed him.

fell and died. The Jicarilla scalped him, took all his weapons, and carried them to his camp. Everyone was frightened and ran back to his own country. When they came back, they made the scalp dance with it.

#### 58. A CAPTIVE WOMAN ATTEMPTS TO MAKE PEACE.

A company of Ute who was traveling down the Canadian River was met near Salt River by a band of the enemy from the east. Early one morning, two of the enemy rode up to a tipi where a Ute woman was staying by herself.<sup>1</sup> When she started to run to the main camp the enemy rode away. Her relatives, on being told what had happened, drove up their horses and, selecting the best ones, rode after the enemy. These, whom they found to be numerous, turning, rode back toward them.

An old woman, a captive from the enemy, rode out from the ranks and spoke to them. The enemy and the Ute had stopped in two lines facing each other. The old woman, attempting to make peace, rode along the line, saying, "I came out to make peace with you." When she had proceeded about half the length of the line, and the men had agreed to make peace, those at the other end of the line began to fight.

The Ute, piling up their property close to the edge of the road, took their position behind it. Their horses were tied in the arroyo. The enemy came directly at them and they began to fight. When they were close one of the enemy fell from his horse, wounded. An Apache woman having an ax in her hand jumped upon him and although he was not yet dead, cut off both his arms with the ax. She pulled his wrist guard off and threw it upon his stomach.<sup>2</sup>

They began to fight again, the Ute driving the enemy forward. They captured four horses from the enemy. The Ute, mounted, rode on both sides of the enemy who were on foot, pursuing them some distance. When the Ute turned back, the enemy followed them. They sang as they marched along. When the enemy came again within shooting distance, the Ute dismounted and without moving from their position, killed all their enemies and took their scalps. They immediately broke camp and set out for Cimarron which they reached in four days. They established their camp there and held the dance.

<sup>1</sup> The woman was by herself because of her condition at that time. She nevertheless broke the established custom in the time of peril.

<sup>2</sup> This story was told to explain the giving of names to children. This old woman when she returned from the expedition, gave an account of what she had done and named the narrator, Casa Maria, then an infant, bet'ō, wrist guard. It seems to have been customary among the Apache for the women to mutilate the dead thereby preventing the warriors from losing their luck by pollution.

## 59. THE HORSES OF THE OLLERO ARE STOLEN.

Long ago the Ollero came to Cimarron where the Llanero were then living and said, "We are going to hunt buffalo." Maxwell, having loaned them a number of good horses, burros, and mules, they went away to the plains and camped near the Canadian River. Having camped successively at K'aixacteiye, Dakūgaye, and Tselītē naxabīlīye "stone red hangs down" they came to Nadōstse'alīye "where pipes are made." They had now reached the range of the buffalo but there were none there except a few who were roaming about by themselves. They caught two buffalo calves with a lasso and led them home.

Breaking camp, they traveled east to Red River, having camped on the way at Cheyenne Canyon and at Nabelte'idiye. Riding down the river, they came to a large herd of buffalo. Riding in among them they killed several and brought the meat back home. The next day they went again after the buffalo, securing several which they brought back. Although they now had much meat they went again, on the third day, and brought back a large quantity.

That night, after it was dark, the enemy came and drove away half of their horses. The next day when their loss had been discovered they rode after the enemy but did not overtake them. After two days, they gave up the pursuit and returned to the place where the horses were driven off. Those who had extra horses lent them to those who were without for the packing of their loads. As they went back, some of the men rode far out on each side, watching for the enemy. They discovered a band of wild horses and sent word to the main party who immediately caught their good horses and rode after them. They found the wild horses on the south side of a dry lake. The wild horses having been already surrounded noticed the men, stood looking at them for an instant and then broke away. The Indians rode after them and turned them back. Coming toward them from both directions, they caught a good many. A colt was following close behind a wild horse which a man who was chasing kept missing. Soon after, having caught another wild horse, he succeeded in catching the horse which the colt was following and when he stopped it the colt stopped also. Everyone laughed. They brought many of the wild horses back to their camp.

As they came back toward the west up Canadian River they saw wild horses again near the Salt River. Surrounding them, they caught two. From there they came to Cimarron having camped at Nagōnt'iye, Dakūgā-ye, K'aixaet'iye, and at the Canadian River. The Ollero went westward to their own country and camped near El Rito. We camped on the

other side of the Rio Grande by Cimarron which was our country. The enemy used to come after us there at Cimarron but we did not come westward on that account for we were not afraid of them. We used to go to the east and fight them. Sometimes the horses gave out on the journey and had to be left behind. If any of the enemy were killed their horses were taken away. When they returned with scalps, they camped about Cimarron and danced. They always kept watch toward the east while they were dancing.

#### 60. AN EXPEDITION TO THE ADOBE WALLS WITH KIT CARSON.

It was at Cimarron also that they started off with Gidi (Kit Carson) after the enemy. There were Ute, Apache, soldiers, and Mexicans. Four different nations went with him after the enemy. They went down the Canadian River to Hweldibade (Mexican name?) where they found the enemy. There were many tipis there. At evening, when they were approaching the camp of the enemy, men were sent out to observe. There their camp was lying some way off. The party moved on until nearly day when they saw the campfires. The horsemen, leaving the others, rode forward. There were two camps of the enemy, one above the other. All the Apache rode together and commenced to fight. They drove them from the upper camp and pursued them to the lower camp where they fought with them. Taking away their horses they fought with them until night. Many of the soldiers were killed. One Apache was killed and one was wounded in the foot. A spent ball entered his foot but did not pass through it. Another Apache received an arrow under his arm through his clothing. Many of the enemy were killed and all their tents and goods were brought home on wagons. The enemy drove them away from their lower camp. They came back to Cimarron where they danced until they were tired.<sup>1</sup>

#### 61. AN UNSUCCESSFUL EXPEDITION LED BY MAXWELL.<sup>2</sup>

Fourteen men, Apache, went from there on horseback to a place called, Tciegedjinye, where they slept. The next morning they started off on

<sup>1</sup> This account was given after an inquiry had been made of Casa Maria whether he went on the expedition. He said that he did not go but that his brother went. An extended account of this affair is given by Lieut. G. H. Pettis, "Kit Carson's Fight with the Comanche and Kiowa Indians at the Adobe Walls on the Canadian River, Nov. 25, 1864." See also, Mooney, (b), p. 314-17.

<sup>2</sup> Lucien B. Maxwell who controlled about 2,000,000 acres of land in northern New Mexico on which many Ute and Jicarilla Apache lived. Cf. Inman, Col. Henry, "The Old Santa Fé Trail," pp. 373-388.

horseback and rode to Teieqnye, "tree stands" where they slept. The next day they rode on to K'ailbayeye, "brown willows" where they slept. This was on Kūltsōyeye, "yellow river". The next day they rode to Djanainilāye, where they slept. The next day they rode to Bosque where Maxwell lived. A great many Mexicans came there in wagons, about three hundred in all. Maxwell made war-bonnets for us of white turkey tail feathers. He also made black leggings and white shirts which he gave us.

Then they started out on the plains toward the enemy. They camped at a place called in Mexican, Alamo Mucho. At Tierra Blanca they spent the next night. The next camp was at Portales. The next night was spent at Salada. From there they went on to a lake about five miles across where they camped again. They moved from there to Dakūediye, "no water", where they saw signs of the enemy's camp. There were many bones which had been chopped up and thrown in a pile. They moved their camp to a place where there was another lake. There too, a good many of the enemy had been camping. They found where the enemy had killed a horse by the edge of the water. A woman had died here and they had placed her below a ridge of rocks and piled up stones above her.<sup>1</sup> A Mexican who climbed up there took the body from the grave and then began to shout. The other Mexicans ran to the place. They took away all the clothes and began to shout. They also took many bracelets which were on her.

Then it began to snow on them so that they could not see any distance. The wind also blew and it was very cold. There was no wood and the provisions were exhausted. For two days they did not eat. We turned back from there. It was close to the country of the Texans and they were afraid of them. We came back hungry to Bosque where Maxwell lived. He killed a steer for us and gave us four sacks of flour and one of coffee. He gave a horse to one man. We ate up all of the steer. Maxwell gave us a letter to his herders directing them to kill a fat steer for us. It was very cold. We started from there and in six days came back to Cimarron not having seen the enemy.

## 62. THE APACHE MEET A TEXAN.

Long ago they moved the camp east to the plains from their own country at Cimarron. They camped at Dzilteitdjaiye, "mountains stand there". From there we went to Dzilntsaiye, where we secured antelope meat. They

<sup>1</sup> There was no timber with which a platform could be built on which the body might be placed, as was usual with the enemy. The horse had been killed because of the woman's death.

moved the camp to Dzilnkelleye, "mountain flat". Then they camped at Gadjaeye where they secured only antelope. They camped at Kaldeñaye, "cedar stands". Next they camped at Sigōlōhōye. There by a lake was a band of wild horses which they surrounded when they saw them. When the horses discovered the men they ran away. The Indians rode around in front of them on both sides. Then riding toward them they caught twenty-three which they led home. After two days they moved the camp east to a place where there was no water. Early in the morning the next day they went to Bōndaye. There on the plains they looked in vain for buffalo.

After awhile three men were out riding on the plains. They came home about evening saying that way down stream were many of the enemy camped on the flat. They rode toward them and slept that night close by. Early the next morning two men rode toward them. They approached, riding from side to side. When they came up to the place there was no enemy but buffalo. We rode to them and killed a great many. We brought home the meat arriving after dark. On the stream above us it rained hard during the night and the water came up over us, washing away much of our property and all the meat.

A Ute riding out from this camp took horses belonging to a Texan and drove them away thinking they belonged to the enemy. They drove home seven of them. A man came riding after them on a mule. His foot slipped through the stirrup and he fell off. The mule ran with him, kicking, and dragging him back to the house, dead. Then another man came out and they gave the horses to them. He asked for other horses. "You must give me ten horses because my man was killed by his horse when he was coming after you. If you do not give them to us I am going to kill you all," he said. They gave him ten horses.

When they gave him the horses he was satisfied. "You must not bother the buffalo," he told them. "If you see anything lying about you must not touch it. Let it lie there, it belongs to someone," he said.

They moved their camp to a place called Balalolo and then to Agua Azul where they found some buffalo. They killed a few; there were not many. When the buffalo were gone they moved up Red River. There were many buffalo there. They killed many and dried the meat which they tied up in parfleches and packed on the horses. They drove the horses back up the river to El Rito Blanco, camping at Millo Agua. They crossed where they make pipes in the middle of the river. From there they moved to LīyeldeſeLīye. There the river flows over a rock. They came to the Canadian River and the next day got back to Cimarron.

## 63. A UTE IS SAVED BY HIS WAR-MEDICINE.

Long ago, over east of Picuris, where the houses were by the river there was a medicine ceremony. There were many people there and they danced. When it was over the Apache moved their camp to the top of the mountain. Their camp was at Dzildzenadzisgaye for some time, after which they moved to Cimarron. From there they camped in succession at Mik'e-gojīye, "black dried lake", at Teōnejadzōye, "small pines", at Deldilnīye, "cranes make a noise," at K'ekōntsōye bījaye, "small yellow spot", and at Tselgaiye, (white rock). From there one of the Ute who had their camp at Cimarron went to the town to buy whisky in canteens.

The enemy, coming from the east, met him and he commenced to fight with them although he was alone. The Apache and the Ute knew it although they were drinking whisky. His people came to him where they were fighting on the Canadian River. Just as they came there, he was shot through the chest. He caught hold of the horse's neck and fell. Someone untied his medicine which he was wearing across his chest. The Ute spit blood and sat up. They put the medicine in his mouth four times with a spear of grama grass.

"Now fill a pipe for me," he said. They filled the pipe for him and he smoked. The blood stopped flowing. They tied a cloth around his chest. He sat there.

They went after the enemy. One was killed on the banks of the Canadian River. They continued fighting as the enemy withdrew eastward. They threw away their weapons and clothing, even their breech cloths. The Apache took much of their property including many horses and brought them back with them. They danced with the scalp.

## 64. PESITA IS SHOT.

Long ago, they came to Cimarron for rations. Pesita<sup>1</sup> and another Indian commenced shooting at each other without the knowledge of the other Indians. The other man was shot in the shoulder with an arrow and was killed. The Ollero came running close to Pesita's tipi from all sides. They shot at each other. Pesita was hit with a musket ball and shot through the thigh. He fell right there. They stopped shooting and the Ollero ran off west to their own country. Afterwards Pesita gave them a good horse and they made friends.

<sup>1</sup> A Jicarilla about 65 years old who was the informant for several of the myths.

They came again for rations and fought with the Americans. One Indian was shot through the flesh of his arm and another was shot through the chest, from side to side. We surrounded the house but the American agent did not want to fight and we did not shoot at each other.

Afterward there was shooting again at the same place. One Indian was killed and another was caught and put in jail. We rode there on horseback. One man rode in front of us by himself. He rode right up where the Americans were in line. When he was near, his horse was killed and he started back on foot. They shot at him. He went slowly but was not hit. He got away from them. We rode up and surrounded them but they did not want to fight. They gave the man they had in jail back to us so we did not fight. When we had gone home the soldiers came to us and made peace.

After that, rations were issued again and the meat was being given out. He gave the bones to two men. One of them struck the Agent with the bone.<sup>1</sup> They shot him through the flesh of the arm. They shot there inside. Then the Agent ran into his house. After a while, the Agent came out; he had been shot in his hand. They ran toward us and we started toward them. We were going to shoot but they did not attack us.

#### 65. THE ARROWS FAIL ON THE HUNT.

In the fall they camped out in the plains for buffalo. They camped at the Canadian River, then at Dzilts'ídgaiye, "mountains stand" at Liyelde-selye, "saddled floated away", at Balisoye, (Mexican name?) where they came among the buffalo. The bulls that were going around in advance of the herd were killed and the meat brought back. In the evening, the chief made a speech saying, "We shall stay here two days, you should have everything ready. There are many buffalo here. After two days, in the evening, we shall move camp toward them." After two days when the sun was here in the sky they started off eastward and came to Gadjacyi and camped below in the arroyo. During the night, the buffalo ran away from them. They kept bellowing. The next day some men rode to the top of the hill to look over the country. They came back and reported that there were buffalo in large numbers in all directions. They caught their good horses and rode them out on the plains. They rode right among them killing a great number and bringing back much meat. The next day they killed many again. Still another day they killed a good many and brought in the meat.

<sup>1</sup> This was Juan Julian, at one time a war chief. He was angry because he was given a bone with very little meat on it.

In the evening the chief spoke to them again. "Our arrows are all gone. If the enemy sees us, there is nothing we can do, for we have nothing to shoot with." Then they were afraid and started back with some of the meat still fresh. They were obliged to leave behind some of the flour, piling it up, taking only the sacks. They turned back, some of the men having only one arrow, others none at all, and some of them having two. That was the reason they started back while the meat was still fresh. They started early in the morning and traveled until noon when they stopped. In the evening they started again and traveled through the night although they could not see. In four days they came back to Cimarron with the meat. They set to work and made many arrows.

## 66. A SUCCESSFUL HUNT.

Long ago our camp was in the mountains beyond Taos. They moved away east after buffalo. They camped at Tsedalijinye, "stone black", at Iledzitsöye, at Tsaiskaye, "stone cup", at Ts'ist'aye, at Tcienadenlaye, "trees in a line", at Telegödilaneye, "stumps many", at Tsets'ōsgaiye, "stones fall down", at Xanadlineye, "many springs", at Tsetcītēyadn'aye, "rough stones stick up", at Nabī'anye "a river", and at Dlestöye, "yellow paint".

They brought meat in there; deer, white-tail deer, and elk. They saw buffalo there also and rode to them killing them. After a while they moved east to Digōjye, and still farther east to K'aistikaye, "willows stand". There they brought in deer, white-tail deer, and elk. They moved to Całgijihī, camping on the side of the mountain. From there they moved to Tseitcī and Īlkīnaenkaye, "gun was found", and Tseltsōdas'aye, "stone yellow stands". Turning sunwise they came back, carrying much antelope and white-tail deer meat. They were not hungry as they came back to Tsentcīneihī ain'ahī. We went up the canyon to Tsedagōltcīye, "stones top red", to Tsedahinlteiyeye, to Tseīgalīye, "stone rattle", to Tsejikahī'aye "stones run into the water", to Nabī'anye, to Xagagaiye, to Xanadlineye, "springs", to Tsenasdzōdeye, "stones parallel", to Dibenadjilöye, "sheep lowered down", to a place down stream from Teanlāhī, "much manure". They came with the meat to Idiel'içīye, then to Tcīcīye, "red paint", then to Baitdzesikaye, then to Dleent'ñeye, "poor paint", then to Mai'kōdjiedji-deye, and then they all camped by Taos at Tselāye, "stones many".

## 67. HUNTING ELK.

After that time I started to hunt on the top of a mountain. There were four tipis of us. Vieientito, Luna, myself, Vietor, Juan Jose, so many there were of us. We started away hunting deer. I went in advance with two of the young men and went up to the head of the canyon at Ensenada. We had only one gun. Each boy had a horse. They found a cow and a calf which they killed and brought back to me in the evening. I killed a fawn which I brought home.

Early the next morning I started with the camp, stopping about noon. The young men went out hunting there, killing a big antelope buck. When they got back, one of them said, "I killed a big antelope buck." "Hurry up, and get it," I told him. He went out after it with a horse and brought it in. The next day I moved my camp to the top of the mountain. I went to the top of the ridge where I could look back and saw the rest coming way in the distance. I camped by the stream. When they caught up with me my wife gave them meat which they ate, feeling so happy that they shouted as they ate it.

The next day we moved the camp to the top of the mountain east of the Chama where the railroad now comes up. We camped on the mountain side. When it was night they sang for deer until midnight. I moved my camp to the top of the next hill. "I am going to camp right here," I told them. The others went off hunting. I went by myself. Luna killed two big bucks; Vieientito killed one; Juan Jose killed one; I killed three. We brought home the seven deer. The next day we moved our camp, although it was raining pretty hard, and stopped on a flat by the river.

Early the next day Vieientito said, "Hurry, get things ready." Five of us started out together on foot, going to a round-topped hill at the head of the canyon. There was a lake there from the side of which we started up the mountain. On the other side of the lake from us there was an elk. Looking this way about the lake we saw a number of them. When we ran toward them they scattered. Vieientito said, "Two of you go around the lake this way. One of you sit down there. One of you stay there and wait." It was Luna he told to stay here. He placed me in the canyon. "You stay here," he told me. I sat there. Then he said, "I am going up close to one of the elk." He started toward them and I heard two shots. He killed it. I saw the bunch that had been at the junction of the canyons running over toward me. One of them was standing in a little flat, head toward me. I shot it in the neck. It was a female. It ran this way up the hill, where there was nothing but timber through which it passed. I shot again and

all the elk ran back. Without hiding I ran straight toward them. When I was near them, half way up the hill, a big elk ran after me. They stopped right there, and I shot. That one did not move and I shot again at another, the biggest one, firing at his hip. He turned back and ran toward me, one of his hind legs swinging about. Brush about four feet high was standing on both sides. I stood there with him coming right at me. When he jumped I shot him in the shoulder. As I jumped sidewise, he landed right where I had been sitting. As he passed by, the blood was flowing from his shoulder. Then the elk went toward the east where Luna was sitting. It was pretty steep right in front of him. He commenced to shoot and hit four of them. Seven of the elk ran off through the thick brush. We all came together there and commenced to butcher the elk. When we had finished butchering, we built a fire and ate some of the meat.

We went home and the next day moved our camp near that place on the edge of the mountain. We brought up all the meat and the bones. Having remained there four days, the others went to hunt along the river but I remained at home. Luna killed seven which they brought to camp. We dried much meat and carried it home with us to Tierra Amarilla. We started away immediately to Cuchilla where they were to hold a feast. For that purpose we all came there. The Pueblo Indians brought fruits there and the Mexicans came with wagons and on horseback. They had a rooster race. After the feast was over we moved camp back again to Tierra Amarilla where we and the Ute remained in separate camps.

#### 68. A DEER HUNT.

At one time I was hunting deer at Seasdzōleye, "stone light", east of Coyote. From there I moved east to Yōdabitsilaye, "Ute his head lies". Then I went west to Ojo (Caliente) where I found deer. There were five of us in the party. I killed many deer there. We took the meat along with us, coming east again to Spotted Mountain, half way up which I camped. Not killing any deer there we moved east again. We killed deer at that place. We camped about Dzīlteidjaie, "mountains stand". At this place we killed a large number of deer, securing a great deal of meat which we took to the town of Kūxatcīlau, "they draw water with a rope", San Felipe. When we brought the meat there the Pueblos swallowed it all red (not cooked). We sold all the meat to them. From there we went back home. I, myself, turned east to Cuehilla, where they were to have the feast in four days. I brought meat there. In four days they all came together and held the feast which was over in four days. They moved

the camp away to Abiquiu, from there to Cangillon and next to Coyote where the camp was established.

From there with only my own tent I started away hunting. At Gallinas I killed many deer and dried the meat. I went to Coyote with the meat where my wife distributed it all to her people. Then the camp was moved to Tierra Amarilla on a hill. From there I started on a hunting trip for deer. At the head of the Chama River I came where there were deer. There were four tipis of us. I killed seven elk and a great many deer. I went back to Tierra Amarilla with the deer and the elk meat. The camp remained there.

When it was fall I went on a hunting trip for deer to Gallinas. From there I went to the top of the hill where the canyons meet at Cebolla. We found a bunch of deer there. I killed one. I went home and the next day moved the camp to that place. After two days I moved the camp east in the canyon. Then I moved to Gallinas and to a place called Tsekéł, "stone flat", where I established my camp.

After some time I went away from there again camping for deer. I killed deer every day not far from the camp. I only went out a little way and killed them. I packed the meat with two horses. I camped around there killing deer all winter. While I was spending the winter there the Navajo occasionally came to visit me on horseback. They ate the meat and carried some of it home with them. All winter they ate at my camp. When it was spring I moved my camp to Tierra Amarilla. "Just once more I am going to hunt deer," I said. I went off to hunt and found deer tracks. I ran after them and killed one while they were running. Having caught up with them I started to shoot, killing ten. I brought the meat in on three pack horses. I went with it to Misaye where the Apaehé were camped. They all came to see me and my wife gave them meat and sinew. They came to me also for the feathers of the birds I had killed. I moved away to Cebolla and then to Tierra Amarilla.

#### 69. DEER HUNTING IN THE MESCALERO COUNTRY.

They started from Tierra Amarilla and placed their camp at Cebolla. From there they moved camp to Cangillon and from there to El Rito. Next they went to Cuehilla. From there they moved to Espanola. From there they moved to Santa Fé, camping on the hill east of the town. Then they moved to Tseikaihī'āye. From there they went east to a Mexican town. Then they camped at Anton Chiso. Next they stopped at Alamo Gordo. From there they moved to Bosque. From there they

moved to Dzelk'ane dalkidjiye, "mulberry trees scattered". From there they moved to Naudajehi. From there they moved to Rio Bonito where the soldiers were living. They camped right among the houses of the soldiers remaining four days. From there they removed to Carrizo where the sawmill stood. The Mescalero were camped there and we camped among them. They were drinking tiswin.

After a while a number of us started after deer together. One Mexican who had married a Mescalero, Carilla, by name, was with us. We camped right by the soldiers. They nearly caught us. Some were in front of us, among them Carilla. During the night he rode back to us and we moved camp before day, although it was raining. Two men rode up behind us telling us to hurry up. We came to a gap at the end of a mountain about daylight. A large number of people camped there. We came to a lake called Pato. Early in the morning we moved from there separating into two bodies and camped at a place where there was no water. "You look for water," he told us. We searched for water in vain. Three of us found a little water standing right in the plain. We returned to the camp to find that they had moved away from us. We followed behind them until evening. They had camped at the edge of the water by Turkey Mountain.

"To-morrow we will hunt," he said. Early the next morning before daylight, Luna and I went together a considerable distance before it became daylight. We found deer running through the timber. We separated, one going on either side, and lost sight of each other. One deer ran toward me and then ran off to a distance.

I went where trees were standing and climbed up where I could see in all directions. The deer were moving about but there was nothing that could be used for cover. Being unable to get close, with the sight at the highest notch, I shot and missed. The deer ran east, and I followed them. When I got near to them as they were going slowly up the mountain I shot without having moved the sight. I did not hit them. The deer ran up the steep place to the top. Then I remembered the sight and moved it back. Close by me I heard the discharge of a gun. I sat down on top of the hill and was smoking when I looked over there and saw a deer running straight toward me. I was sitting behind some trees. When it was close to me I shot. It ran off this way and I ran after it. I found blood and over there it was lying dead. I butchered it and put the meat on a tree thinking, "I will come after it to-morrow." I went home to the camp. When I came past the arroyo there was a band of deer jumping over each other. Coming up to the edge of the rock, I shot, killing seven. I butchered them and left them right there on the ground. I ran back to the camp, got a horse, and rode back. Having tied them on the horse, I brought them home.

The others also brought back meat from different directions. Luna had killed five; three antelope, two deer. Another man killed one, another two, and another three. This way they brought back meat.

They started out in another direction. I killed two bucks. From there we brought back a large amount of meat. From there we moved camp to the lakes and went out hunting in different directions. Some brought back antelope and some brought back deer. We dried much meat and packed it in parfleches. Coming back with it we camped at Rio Bonito.

#### 70. THE MESCALERO BEG FOR MEAT.

Some of the Jicarilla were camped at Ruidosa with the Mescalero. A number of us started off camping after deer. At the end of the ridge, below on the plains, there were many deer. We established our camp there to hunt deer and antelope. We went off in different directions, hunting, and brought back meat. They brought back white-tailed deer. We killed many animals and dried the meat which we placed in parfleches. We went back with it to Ruidosa.

Again, after that seven men went on horseback south to Tseintc'ici, "rock nose." There were many elk tracks there and many of both kinds of deer. We killed a great many and brought home the meat. When we came back among the Mescalero they kept asking us for meat which we gave them. They made a line all the way to our tent. We gave meat to them. When we got back to the tipi with the meat, they ceased asking for it.

## INFORMATION CONCERNING INDUSTRIES AND CEREMONIES.

## 71. THE SINEW-BACKED BOW.

A pieec of wood of which the bow is to be made is cut off the proper length and shaved into shape. Then wide yucca leaves are split from side to side and placed on both sides of the bow in the middle. When it is well covered and wrapped around with these leaves the middle portion is covered with ashes and allowed to remain until it is quite hot. It is then removed, one foot is placed upon the middle of the bow and the two ends are bent baek.

A pieec of rawhide is placed in the fire and seorched. The rawhide is cut in small pieces and placed in a pot of water which is allowed to boil for a day. Sinew, after being soaked in cold water, is shredded into fine strands. The back of the bow is roughened with a coarse stone. The glue whieh results from the boiling of the rawhide is then applied. The sinew is wrapped around a long pole and allowed to dry in that position. The glue whieh has already been applied to the back of the bow is softened by rubbing it with water. The prepared sinew is then applied and the finished bow plaed in the sun to dry. When it is dry it is provided with a string. This way they make them.

## 72. MAKING THE TIPI.

When the buffalo hides have been scraped they rub brains on them and work them until they are soft. Seven skins are prepared in this manner, and spread on the ground to dry. The skins are arranged on the ground to form the eover, one entire skin being placed in such a position as to form the baek. Much sinew having been prepared for thread by twisting, many women assemble and assist in the sewing. When the skins have been sewed together they are placed in water. The tipi poles are then set up. The tipi cover having been attachehd to the pole which is to stand at the back, many women take hold of it. As they do this, one of them whistles. They pull the cover from both sides toward the center, saying, "Make it

lap." They put in above the doorway the sticks which have been cut the proper length. The cover is fastened to the ground around the bottom by means of pegs. The two poles are inserted to hold the flaps at the smoke hole called its mouth. Finally, they dig a place for the fire.

While the others are sitting about, the medicineman takes a fire-drill and starts the fire. The women prepare food for a feast and when it is evening the people gather. About dark, the medicineman begins to sing and continues with the assistance of the others until dawn. They eat about midnight and again in the morning.

The sinew which is left from the sewing is tied with eagle down to the inside of the tipi. This is the way tipis are made.

They used to live in it as in a house. Even during the winter the cold did not penetrate. When the cover of the tipi became hard they worked it again between their hands until it was soft. When camp was moved, it was nicely folded and packed on a horse. In this manner they moved it about.

### 73. METHODS OF COOKING CORN.

In olden times corn was roasted in the ear and afterward ground with a metate. The meal was stirred into a pot of hot water. When cooked it was removed from the fire and served to the company in bowls. It was eaten from the hand.

Sometimes corn was ground without first being roasted. Wheat, after it had been allowed to sprout, was ground. This with the corn meal was stirred into a large pot and cooked. The corn meal was first stirred in. The pot was then withdrawn from the fire and the ground wheat thoroughly stirred in. It was then placed in the fire and cooked for some time. When it was dished out for serving, sugar was added. They ate it that way, sweetened.

Corn was sometimes cooked in water as mush. It was then poured into a dish-like hollow made in the snow. Sometimes the mush was poured on top of the metate. As it ran off the stone they would say to it, "Run far off from the stone." Then the mush did not run very far from the stone when it was so told. It was eaten with the hands. That way they ate it. Sometimes peas and corn were mixed and cooked with the feet of deer in a pot. When it was boiled they ate it.

Others roasted the peas and then ground them. The meal was placed in water and made into soup. That they ate.

Sometimes wheat flour was kneaded, spread out each way and twisted. This was buried in the ashes. The dried amore fruit was well worked up

with the hands in water. When it was soft it was taken out and placed in the ashes. It is called Līnīlī.

Some people roasted bears; these were cooked in a pot, and mush not very thick made of them. With this soup they ate bread.

#### 74. THE MAKING OF TISWIN.

A large quantity of corn is shelled. This is placed in a can with water until it is soaked. The corn is spread on a blanket until it is sprouted. It is placed in the sun until it is dry and then it is ground on the metate. Water is heated in a can by the fire and the meal is stirred in. When the water is about half boiled away the can is refilled. The fluid is strained and allowed to cool. It is poured into a barrel where it stands until it sends up bubbles. When it stops bubbling they drink it.

#### 75. ORIGIN OF THE MEDICINE CEREMONY.

Black Bear, Turkey, Rattlesnake, and all the animals living upon the earth who are in charge of the various fruits came together in one place. They celebrated the medicine dance for the benefit of three sick men.

Having made the fence about the dancing grounds, they spread a buffalo hide over a basket in the back of the tipi where a hole had been dug. They took the moccasins of the three sick men and tied them together. With these they beat upon the basket which had been turned over the hole in the back of the tent and covered with a buffalo hide. The singer uses a rattle made from buffalo tail and the tails of rattlesnakes. While a strong man is beating on the basket with the moccasins, the singer shakes the rattles and sings. This is done for four nights.

A long time ago a ceremony of this sort was held this side (west) of Taos where the mountains stand near each other. The fence was built of brush through which no one is allowed to look from the outside. Someone beat with the moccasins and the others danced. When this part of the ceremony was over a noise was made by rubbing the leg bone of a mountain sheep along a notched stick. The tc'aetcini and ts'anat'i<sup>1</sup> came in twice where

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<sup>1</sup> There are four tc'aetcini who have their bodies including their legs, arms and faces painted with horizontal black stripes on a background of white clay. Their hair is worn projecting from the sides of their heads like horns. The ts'anat'i, usually twelve in number, have their bodies and faces covered with white clay. They wear bands of yucca leaves about their necks, waists, elbows, wrists, knees, and ankles. They have two eagle feathers in their hair. Neither of them wear masks as do the Navajo.

they were rubbing sticks. They danced until morning. The masked men put corn, cherries and the seed of the amole into a hole in the ground. They also put the tail of a rabbit in a clay pot. When they came in the fourth time the amole and cherries were ripe and the corn was already hard. Where they had thrown the rabbit's tail in the pot a live rabbit jumped out. One of them cut an arrow across and they shot another with it without killing him.

The men who looked through the fence that had been built turned into pine trees. Those standing on the other side who had looked through the fence also became pine trees. For that reason one must not look from the outside through the corral fence in which the medicineman is singing. Of the mountains that stand there the first one is named *Nisdjat'ohi*, and then *Isaihī Lībīgahī* "horse's house", *L'ōkenkelehi*.<sup>1</sup>

#### 76. MAGIC AT A MEDICINE CEREMONY.

On the west side of the Rio Grande opposite Taos two old men held a ceremony. I was a spectator. The two old men conducted the ceremony for two persons. They put corn in a deep hole and made it grow. They introduced *tc'aeteinī* and *ts'anat'i* (painted dancers). The *ts'anatī* had mullers in their hands. They gave each of the *ts'a natī* and the *tc'aeteinī* four ears of corn. Then a large fire was built. The enclosure had been built near the river. They put the musk stirrers in the pot.

When the dancers came in here by the door, they put the corn which they had in their hands in the pot. They put the pot some way from the fire where it did not get hot. They poked in the pot with a stick and there was a crackling noise inside, and smoke came out of it. They danced around the fire four times. The pot was filled with corn. They stood in a row and began to dance. The *ts'anat'i* stood in front holding the mullers. Corn commenced to grow and put out leaves. When they stopped dancing they held up the mullers to the east, south, west, and north. They broke a muller in two and made it just like one again. They took corn out too. They danced on both sides, carrying the stones.

Then they carried the pot which was filled with corn behind them. They made the people stand in a line and threw the corn to them. There was no corn left in the pot. The people picked up the corn. It was not cooked.

The *ts'anat'i* went to their tipi and came back. The mullers had become

<sup>1</sup> Forty-eight mountains are mentioned in song. Most of them are named in the text, p. 177.

bread. They broke them up and when they came in again they distributed it to the people. They made medicine good for all. That way they made the corn grow up. The ts'anatī distributed it to the te'acteinī who ate it.

### 77. THE TCACTCINI.

Long ago they lived at Tseyakīnehī where everything grew. Then they started to war eastward on the plains. From there, they brought home an enemy's scalp. They danced the victory dance. They dug a hole for cooking corn. They built a big fire in the pit and placed corn in it to cook. They danced in the evening and made te'acteinī, who drove all the girls to the dancing place. After they had danced, one girl was still found at the fireplace. They tried in vain to drive her to the dance. One of the te'acteinī jumped into the pit and was burned. The other te'acteinī looked everywhere for him in vain.

A man ran off toward the east looking for him, others to the south, west, and north. They all came back to the dancing place without having found him. They called on all the supernatural ones on the earth to help them. The man went again to the east. They dug a hole for the girl, put her in it, and put a flat stone on top, covering it with ashes. The messenger came back from under the sunrise accompanied by Xasteīnyałkīdn, the talking god. From the south came back Xasteīnyałgayī, the white god. The messenger went again and came back from under the sunset with Xasteīn-īłtsōyī, the yellow god. The messenger went to the north and came back with Xasteīndisōsī, the variegated god.

They commenced to look for the lost brother. Eagle down was placed on the top of a stick. With this they went around looking everywhere. When they came above the fire pit all the feathers pointed toward it. "Your brother-in-law is right here," said one of the gods. They all turned their ears to the ground. "Here is our brother-in-law," they said. They could hear the one who had been burned laughing.

Then they commenced to look for the girl. They looked in vain until they came near her and then the feathers all pointed toward her. "There she is," said the leader. Then Xasteīnyałkīdn stood with his flint sword facing in four directions in turn. When he faced the direction in which the girl was, he made motions as if to strike her four times. Then when he drew back his sword from the top of her head, he pulled her out from the ground also.

## 78. THE MEDICINE CEREMONY.

They spread out sand making it smooth. Around the border of this they put up eagle tail feathers in a circle. The people sit around. They make red, yellow, and white paint. They provide too L'eeeteē, and pollen and blue (made by mixing white paint with charcoal). Here in the center is placed a clay vessel containing water. One person sits on one side and another on this side. They strew down the colors making all the animals which are on the earth. Those sitting around do not omit any of them. They watch the work and ask each other if all have been made. Then those for whom the ceremony is held come there and sit in a row. They sit on all of the animals. The medicineman shakes the rattle and sings. The patients cry very hard. Their hands begin to twist, their feet to get crooked. They cry and their noses run. The medicineman puts the rattle under their feet, on their hands. He embraces them. Now they get well. They drink the medicine and put it all over their bodies. They get well.

## 79. THE MEDICINE CEREMONY (Second Description).

When the medicine ceremony is to be held they first make a lodge. In the lodge they make the sand pictures. Two men go in and make every kind of animal. He pounds the herb. He rolls around like a grizzly and says "wa". The one who has supernatural power for this makes the patient well again.

They also make the tc'aetcīnī and the ts'anat'i. They dance four nights, the women and the men dancing together as they like. "You shall not discontinue it as long as the world stands," he said. "That is why you shall dance just four nights."

They make cherries and yueeas at the dance (by supernatural power?). They make rabbits too. They make bread. They put mush in a pot and it becomes full. They put it at one side and in one night it is finished. The te'aetcīnī have peas for their food. They use dog manure for butter on their bread.

Then they are satisfied. They dance four nights and are happy. This is the way they do when they have the fiesta, the grizzly dance.

## 80. THE ADOLESCENCE CEREMONY.

They come to the holy girl early in the morning. When she is thus holy she becomes Yolkaiisdzan. They also seek out a young boy and bring him there. An old man comes also. From different directions a

number of old women come together who sit about and pray. Sitting outside they smoke and pray for the girl, Isdzannadleeī, saying, "May you be renewed. May I live happily. With strewed pollen may I live happily. This boy, too, Kūbateīsteīne, may he become new. May I be well. May I live to old age. With strewed L'eeeteīe, may I live to old age. May the pollen be on top of my feet."

The boy and girl sit this way back of the fire in the tipi; the girl on the south, the boy on the north side. The clothes with which they are to be dressed are placed in front. The priest sprinkles them with L'eeetcīe and pollen. For the girl, there are moecasins, leggings, shirt, beads, bracelets, earrings, feathers, and yellow paint. For the boy, Kūbateīsteīne, there are moeeasins, leggings, shirt, feathers, arrows, quiver, and white paint. The priest puts her moecasins on the girl; he dresses her with her tough moeeasins; he puts on her tough leggings; he puts on her tough shirt; he puts on her hard beads; he ties the tough feathers to the crown of her head; he puts about her shoulders the tough bueskin; and then paints her face yellow. He puts on the boy; tough moeeasins, tough leggings, tough shirt, hard beads. He ties to his crown tough feathers and places across his breast the carrying strap of the quiver, and then paints his face white. The priest goes out with both of them toward the east. He has in his hand pollen and L'eeetcīe. As the sun comes up he strews these toward it. Having strewed them out a little ways he strews more, forming the arc of a circle. A little beyond he makes another arc of a circle and beyond that another and still another. One of the women stands in front of the tent and calls out "Ready." The girl with the boy behind her runs forward a little way and then turns back. The woman whistles into the girl's mouth. Again, they run forward and turn back, the woman whistling into her mouth again. They run forward again and then turn back. The woman whistles in her mouth. Still again, they run forward, turn back, and the woman whistles in her mouth. They then return to the tent.

Outside the tent there is a pile of corn about so large (two bushels). The girl takes a horn spoon and distributes this among all the women.

Then the boy runs off this way (to the east), pulls out some grass, picks up horse manure and holding it in his hand, returns. He puts them down back of the fire in the tent. Next he runs to the south and returns in the same manner, putting the articles down back of the fire. He goes outside again and runs toward the west, returning from that direction in the same manner and puts the materials behind the fire. He goes out again and runs toward the north. He returns from that direction with the same articles and places them behind the fire.

The old man addresses him saying, "My grandson, you should practise

herding horses on foot. Having roped a good horse, you will put your hand on him, saying, "This sort, my horses will be, very fat. They will like me. They will not become poor. All sorts of property will like me." Thus the priest prays. At evening, the women prepare food. The priest comes again, smokes and prays. Other men also come into the tipi and smoking, pray for what they happen to need. The priest begins the singing and continues until the middle of the night. The boy and girl dance side by side back of the fire. All in attendance eat and then return home. The next day about noon, the people come again to eat and then return. In the evening, many people come there. The old man comes also, smokes and prays. The other men also, smoke and pray. The old man commences to sing, stopping about midnight. The people eat and return home in the morning. Many people come at noon for a meal and return home. In the evening, the old man comes again and many people gather outside. The old man smokes and prays and other men also smoke and pray. The old man sings until the middle of the night when they all eat and return home. The next day they return and spend the entire day eating. The old man returns in the evening, smokes and prays. Other men also come into the tipi, smoke and pray. The old man sings and all drink tiswin. There is dancing outside the tipi as well as within. The dancing and eating is continued until morning. At dawn, the priest unties the feathers from the heads of the boy and girl and takes them off. Their hair is washed with amole. He rubs red paint on the cheeks of the boy and girl and puts pollen on the crowns of their heads. He makes a cross, with L'ecteē on their foreheads and in the center of their cheeks on both sides and also on their chins. The priest paints the faces of all the men and women present with red. Then it is over and they go home.

#### 81. OBSERVANCES IN BUTCHERING BUFFALO.

When a buffalo is skinned the hide is cut along the shoulder on the right side. The fore leg and shoulder is taken off by cutting under. A piece so long (ten inches) of yellow meat lying along the back is cut off, and thrown toward the east. That piece is not carried home. The biceps muscle is also cut off from both sides of the animal. These pieces also are not carried home. All the remainder of the animal is used. This is the way they do.

"Do not throw the feet about," they are always told, "for it is dangerous." One must not throw about the saddle used upon the horse in bringing in the meat. Nor must the saddle blanket nor the rope nor the bridle be thrown around. If these things are thrown about, the horse may slip and fall. This is the rule. That is all.

## 82. CEREMONY FOR BUFFALO.

They bring the medicineman buffalo manure. He makes a level place on the ground. The men being called, come together. Then he scatters down some pollen and strews L'ectcīc toward it and prays. He sings four times and then stops. From over there the buffalo bellow. The buffalo manure stands on edge and moves itself and shakes off the L'ectcīc. All the people believe it is true and pray, saying, "May the buffalo be near us. May we camp there among them. May there be much there to eat. With plenty of meat may we move our camp back to our own country."

This is the way they do when there are no buffalo. From there they go back, carrying the meat with them to their own country. This is the way they do.

## 83. PRAYER FOR BUFFALO.

"That the buffalo may be near. I make a smoke for you. There will be many buffalo close to us. You will come close around us. Right there we will go among them and will kill many. There will be much meat, not far from us. We will camp among them, and from there will bring home the meat to our own country," they say.

They sing for the buffalo. "Buffalo are running," they say. They sing. They dance, making horns on each side of their heads. Those who dance make motions. "Hwō," they say. That is the way they sing. They sing for the young yellow calf also. That is all.

## 84. NOTE ON KILLING EAGLES.

If one does not know how he does not touch them. He will get sick. His arms and legs will draw up. He can not walk and it causes his bones to ache.

85. CEREMONY FOR AN INFANT.<sup>1</sup>

A vessel of water is placed on the ground in the tipi. The person performing the ceremony standing on the west side of it strews pollen and L'ectcīc toward the dish of water. Both of these powders are also placed on the crown of the baby's head. Water is rubbed on the baby's feet and

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<sup>1</sup> See p. 221, f. n.

hands and then it is given a complete bath and its face washed also. The child's face is painted red as is also the string with which it is tied and its blanket. The baby is then wrapped in the blanket which is held in place by the string wound around it. This is the way they do.

#### 86. AVOIDANCE OF THE MOTHER-IN-LAW.

The woman was afraid of deer raiser, the man who floated down. It is their custom to be afraid of each other. When a man becomes a woman's son-in-law she is afraid of him. The man also is afraid of his mother-in-law. He does not go close to her. If a man happens to talk to his brother-in-law he feels good about it. That is why it is good that way, he said.<sup>1</sup>

#### 87. THE BURIAL OF THE DEAD.

In olden times when anyone died they put on his moccasins, and leggings. If he had many relatives they brought from different places, personal property, such as shirts, leggings, blankets. With these, which were all of the best, they dressed the body. Many people came together and wailed. They painted the face red. The better and smaller pieces of property were placed inside the blanket in which the body was wrapped. The corpse was then placed on a horse which was led by two of his kinsmen. A third man accompanied them. A grave was dug and the body placed in it. Over the grave were placed sticks and stones. The horse was then killed and its head cut off. All the relatives of the deceased cut their hair. This was the way they did.

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<sup>1</sup> See p. 216.

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